

Free market economy — miracle or parasite?

Nick Loenen

VANCOUVER, BC — The free market economy is God-ordained, according to Dr. Walter Block, senior economist at the Fraser Institute. Block, at a recent public debate passionately defended his belief that just as the workings of the solar system or the truths of mathematics show the hand of God the Creator, so does the genius of a free market economy. Block asked his audience to note the magic, if

not miracle, of the free market which transforms private greed into the common good. Dr. Sander Griffioen, professor of social theory at the Free University of Amsterdam, here on a sabbatical, disagreed. He argued that an unchecked market economy cannot distinguish between human needs — bread is no more important than cigarettes — favours the strong at the expense of the weak, often disregards environmental

concerns, and hence does not somehow spontaneously promote the common good. **Bites the hand that feeds it** However, what Griffioen found most objectionable is that a free market economy is parasitical — it feeds on what it criticizes. It is a parasite for two reasons. First, free enterprisers fail to give credit to the infrastructure and resources which make the market economy possible. Secondly, a market economy

promotes individualism — every person for himself — and commercialism. This undercuts public-mindedness. It does not build, but breaks community. A market economy needs a responsible citizenry committed to the public order but promotes values which undermine such commitment. These values of commercialism and individualism are transmitted particularly through advertising, according to Griffioen. Continued on page 5 ...

Calvinist Contact

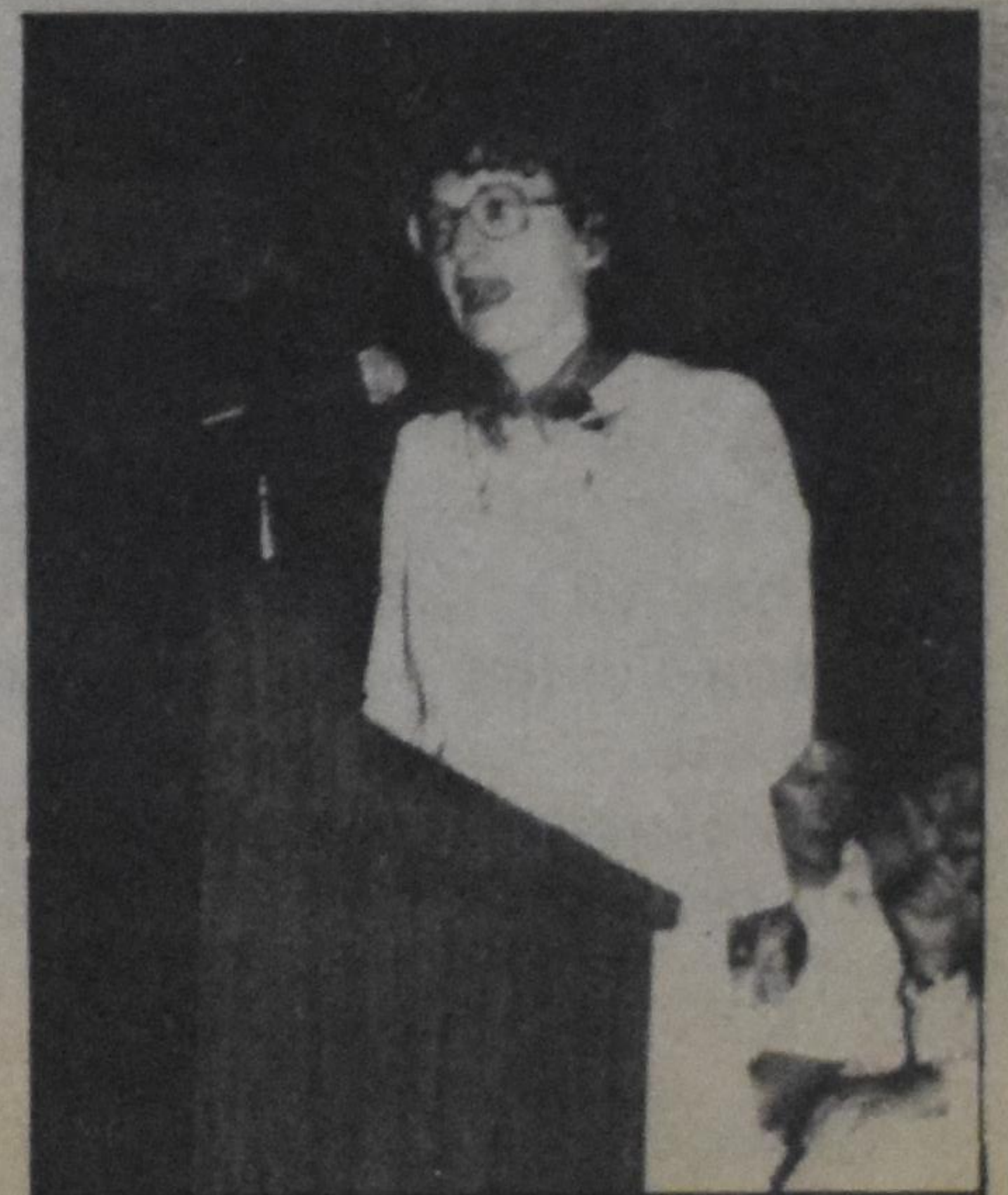
Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

May 31, 1985
40th year of publication,
No. 1979

Women's convention told to soar like eagles

Jennie Visser

HAMILTON, Ont. — Drove of ladies coming from all directions tied up this city's busy Main Street. Sidewalks in front of Hamilton Place were congested momentarily. Buses, 17 in all, lined up to disgorge weary passengers who have travelled for three hours. Thirsty conventioners of the Canadian Federation of Christian Reformed Women formed queues to coffee stalls on the morning of May 8. As usual, a few of them became baptist when steaming brown liquid held in plastic cups spilt over and blotched the



Mrs. Mirth Vos

New diarrhea treatment saves millions of children

(MCC) — A UNICEF report entitled *The State of the World's Children 1985* says that a recently discovered combination of just the right proportions of sugar, salt and water represents a revolutionary way of dealing with dehydration caused by diarrhea. Diarrhea is the single biggest killer of children and this treatment, officially known as Oral Rehydration Therapy (ORT), saved the lives of half a million in 1984 and is likely to save many more in the future, says the report.

Previously, dehydration could only be treated intravenously in hospitals or clinics but the new treatment comes in sachets costing ten cents. UNICEF has supplied 78 countries with 65 million of these sachets and the current annual production by developing countries is about 100 million. The solution can also be made at home and some 20 countries have launched campaigns to teach parents how to make and use ORT. Bangladesh, in the first three years,

sent 900 field workers to 20,700 villages teaching 2.5 million women how to prepare and use ORT.

Thinkbit

Father to son: "Man oh man, studying costs piles of money."
Son: "Yeah, and I don't even study all that much."
from a Dutch book on children

Watching TV a crime

CANTON, Minn. (EP) — Four young Amish men who broke into a farmhouse to watch a football game on television have been fined and ordered to pay restitution. Amish elders said they would not oppose jail terms for the men, who were the first of the Amish to be charged with a crime in their ten-plus years in the Canton area. But elders did say that if the young men were sent to prison they should not be allowed to watch television, and should not wear the red jail uniforms.

pink, white, and yellow suit of the person next to them. Why not wear brown to a convention? The voices of a singing mass drew coffee drinkers and get-acquainted parties to the main auditorium and three flights of balconies. What singing! Gerzinus Hoekstra, musical instructor at the local Redeemer College, pumped "blood, sweat and tears" into the electronic organ, ably assisted by his wife at the piano. What an inspiration to hear 1,800 women sing with a few basses. Yes, there were a few men, obviously speakers for the day. Rev. Henry Wildeboer from Oshawa, Ontario — alias Wil De Boer, alias Miller — was properly introduced. There had been some doubt about his identity since he appeared in announcement prints as "main speaker, Rev. Wil De Boer" (a Calvin professor) at various times; and some balcony spectators insisted he was Rev. Miller, the "spitting image" of Ontario's controversial premier. He had a better platform than Premier Miller usually has. Small wonder, with six gracious Federation Board ladies sitting behind you, one has full support and is bound to make an exhilarating presentation. That it was. Wildeboer addressed the convention on the theme for the day: "Hope in an Unsettled World." He said that life is indeed beset by many evils which drive us to fear. Continued on page 4 ...



(Photo: the Grimsby Independent)

Award for resistance work

GRIMSBY, Ont. — Heather Shrimmer joined the ranks of those Dutch Canadians who in recent years have been awarded the Resistance Remembrance Cross. The award came in recognition for her work done during the last year of World War II when Heather, as a 19-year-old, supplied other unknown members of the underground with information on German convoy movements and troop figures. The award was presented to her on Saturday, May 4, by Dutch Vice-consul Jurriaan Kraak in a ceremony at the Grimsby town hall.

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Calvinist Contact

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 12, 26, August 9, 16 and December 27, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewisto, NY 14902.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15-4:15 p.m.

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
Canada: \$22.50 for 47 issues; \$42.50 for 94 issues
US: \$20.00 US for 47 issues; \$38.00 US for 94 issues
Airmail: \$75.00 for 47 issues

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Editorial

Try doing without comparative bliss!

What would members of the upper crust of our society do if the lower levels weren't there? They would have nothing to compare themselves to. In fact, they would be totally unhappy. Even the middle class would sink into despair if the thought of a less favoured class wasn't there to prop it up. And what about the lower class people? They can always picture the hungry masses in Africa. There is no good reason ever to feel deprived in Canada.

Only in Canada, you say? No, the rules of the game of comparative bliss work in almost every country of the world. There is always some poor louse of a soul around compared to which one is truly blessed. Did you lose your job? Don't feel bad. I know someone who lost his house, his job and his boat, all in one fell swoop. Was your leg amputated? Cheer up. There are people in this wretched world who have had both legs amputated.

O, the height and the depth of this marvelous resource called comparative bliss. It is inexhaustible in its strength and comfort.

A strange comfort

If you think this piece is getting a little out of hand, think again. Be honest now. Don't we sometimes comfort ourselves or our friends by saying or thinking that we are better off than others? The comfort is well meant. It wants to help the person overcome a sense of being defeated by adversity. But it is a false comfort, nevertheless.

Sometimes we use comparative bliss even in our prayers. Haven't you ever heard someone (even ministers) pray, "Lord, when we realize how millions of people in this world suffer from malnutrition or starvation, and we have plenty to eat from day to day, then we cannot but acknowledge that we are blessed indeed?" It's a strange kind of prayer, when you come to think of it. I wonder how all these millions of starving people would like to hear us pray that way.

Realizing that others are starving should not make us acknowledge that we are blessed. The fact of our being blessed has nothing to do with the suffering of others. If anything, their suffering should make us feel a little less happy, even a little less blessed. Ask not for whom the grave on the Ethiopian Plateau is dug. It is dug for thee.

Think of all the beauty

Anne Frank ran into a similar situation of false comfort when she was in hiding with her family and friends. Her mother's counsel when someone was melancholy is, "Think of all the misery in the world and be thankful you are not sharing in it." Anne did not like that kind of advice. She had a better way of dissolving feelings of despair and melancholy. "My advice," she wrote, "is: 'Go outside, to the fields, enjoy nature and the sunshine, go out and try to recapture happiness in yourself and God. Think of all the beauty that's still left in and around you and be happy!'"

We have a simple song in our Christian tradition that captures a similar piece of advice. It goes like this:

*When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord has done.*

What Anne Frank wanted to do was not think of how others have a more terrible time of it. Instead, she wanted to focus on the good things in life, even if those good things were out of reach for her at the time. She was, you might say, counting her blessings.

Isn't this what the psalmists do time and again? In Psalm 77 we read, "I will remember the deeds of the Lord; yes I will remember your miracles of long ago. I will meditate on all your works and consider all your mighty deeds." Psalm 116 counsels, "Be at rest once more, O my soul, for the Lord has been good to you." And who does not know the words of Psalm 103: "Bless the Lord, O my soul, and forget not all his benefits."

Here is the key to being comforted and feeling blessed. Be eager to apply it to your own situation and slow to push it onto others. It works only when the person who is sad **wants** to use it. Remember and don't forget how beautiful life has been and still is. Then try to sing softly, even when you are in the midst of hopelessness and despair, "God is so good; He's so good to me."

Remembering Dr. Colijn

Dr. Hendrikus Colijn (1869-1944) was a great man with an international reputation. He was president of a world renowned corporation, yet made his mark in church, state and society. He was a great man of God and it was a joy to give him a standing ovation.

In 1941 we had moved to Limburg and it was in our new Christian Reformed Church that we were informed that this great man had been arrested by the Germans.

While in town, we saw Dr. Colijn being led by a well-fed guard who was wiping his grow; Dr. Colijn, on the other hand, had a bounce in his walk and a strength in his stride.

In the following weeks, he

was seen several times. I will never forget his friendly nod and good morning.

He could have fled

On Sunday, he was allowed to attend church at the Reformed Church in Valkenburg. His wife, children and grandchildren would sit with him during the service and enjoy one another's company. As a former head of state, Dr. Colijn could easily have fled to England, but he preferred to stay with his people.

On Sunday morning, Rev. Huiskamp was preaching. He used for his text Psalm 121: "I will lift up mind eyes unto the hills, from whence cometh my help."



Dr. H. Colijn

It must not have been easy to feed the soul of a prisoner who was being guarded. Dr. Colijn made it well-known that it did not matter what happened to our earthly life, because with our soul we were able to lift our eyes to the hills from whence cometh our help. With such help we need never despair. The Lord has promised to preserve our souls now and forever more.

He knew what was coming

Following that one particular Sunday, I saw Dr. Colijn once more. His stride and bounce seemed even more determined. His face seemed like that of Daniel, for he knew

what was coming.

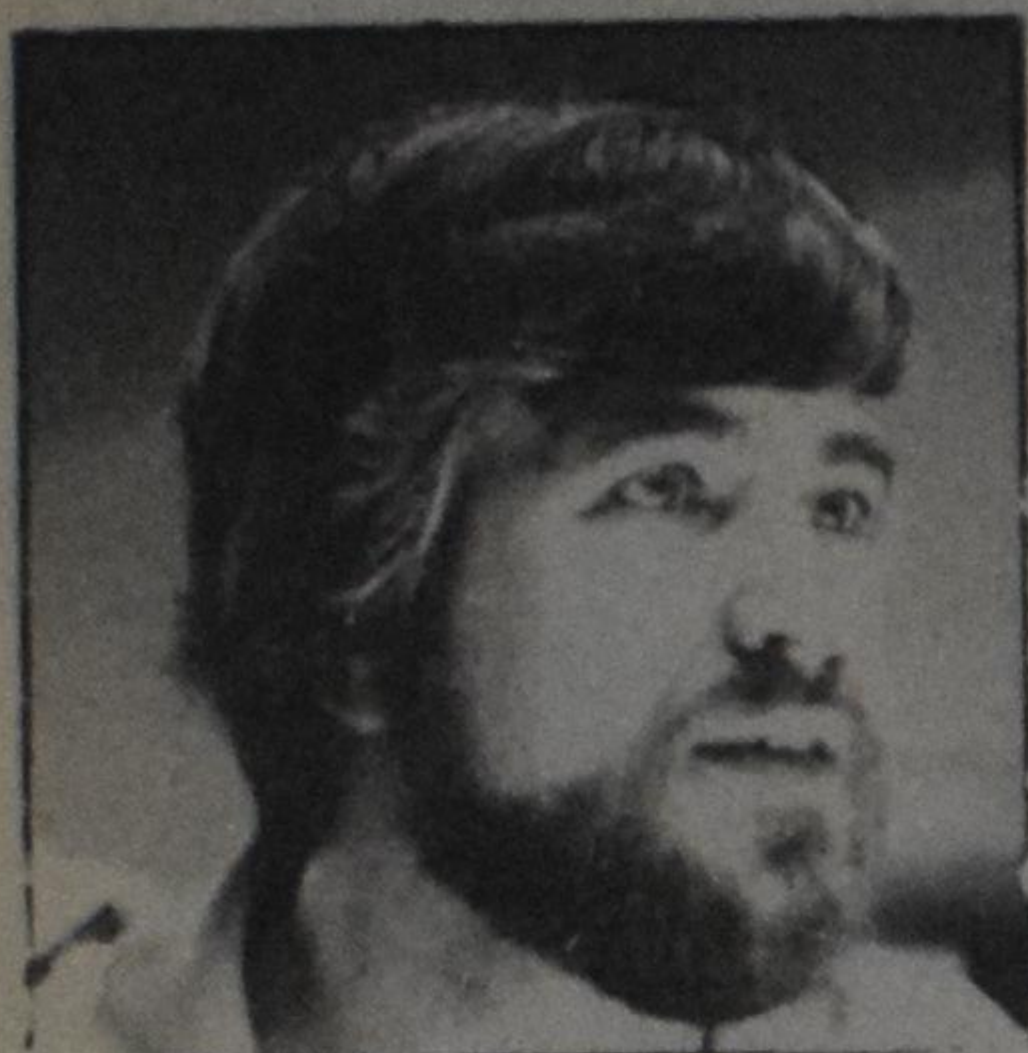
I'm sure the window in his room was open towards Jerusalem.

It was well known that as a young officer he was found kneeling and praying in his tent many times.

He walked and talked with the Lord until he was promoted to glory.

**K. Mazereeuw,
Mississauga, Ont.**

JUST A MOMENT/HERMAN PRAAMSMA



"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness..."
(Charles Dickens, *A Tale of Two Cities*)

Speaking of contrasts, did you watch TV the other day? Seldom in my brief life have I witnessed such an appalling turn of events.

The first scene plays in a city in The Netherlands as 40 years of liberation from the Nazi oppressor are commemorated. The streets are jam packed with tens of thousands of flag-waving, cheering, enthusiastic people who surround Canadian veterans with love and flowers as they re-enact the heady days of liberation. There is a spontaneity and emotion that bring tears to the eyes of my wife, who was only a year and a half old when these events first took place.

Some interviewed Canadian veterans were literally so overwhelmed they could hardly speak. What an outpouring of love! What a celebration! And, let's not forget, what a dignified and moving commemoration of those who had fallen.

The second scene takes place in the same country, The Netherlands, about a week later. The newscasts I watched showed crowded streets again, filled with waving and shouting people. But the emotion was not one of love, but of *hate*. People waved placards with vicious slogans and shouted: "Kill the Pope! Kill the Pope!"

Homosexuals, pro-abortion groups, feminist groups, anarchists, elements of street gangs: these, the commentator told us, were the predominant participants in this outpouring of negative sentiment. The people in uniform were not Canadians this time, but riot police who had to use tear gas and, in some cases, real bullets.

How ironic that it is this type of activity, taking place in a free and democratic country, that could in the long run lead to demands for a strong man, a law-and-order restorer. How ironic that the Canadian veteran, having returned home from liberation festivities in Holland, sits down, turns on the TV and sees this basically *lawless demonstration*.

Liberation is wonderful, but unless people's hearts are set free from the power of sin, there is never any real and lasting peace.

The Bible tell us that God has come in Christ into our darkness to set us at liberty. If Christ does not occupy our heart and fill us with His Spirit there is no real hope for us or for the world.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Down with Uritsky

Living under a communist regime often makes people cynical. As a result the jokes often turn that way too. They make you laugh at what is at heart a terrible reality.

The following joke, which made the rounds in the Soviet Union, is a good illustration:

There are three prisoners in the concentration camp who were discussing the reason for their imprisonment. The first prisoner said, "I'm here because I shouted 'Down with Uritsky.'"

The second prisoner, who had been admitted a month after the first prisoner said, "I am here because I said, 'Long live Uritsky.'"

The first two prisoners then looked at the third prisoner and asked, "Why are you here?"

The latter answered, "I'm Uritsky."

Submitted by a subscriber

Longer Letter

A climate of good-naturedness

As a subscriber to C.C. for many years, I would like to express some observations concerning your magazine. I am not saying that the contents of C.C. are not instrumental in giving your readers news from a Christian point of view. But what I am missing is a more absolute approach to the different issues of our time.

This came out again in your editorial of May 3 ("Does World War II still have meaning?"). I, myself, am convinced that Russia is causing all the trouble in the present world situation, which is a logical consequence of its ideology. I see communism as a real danger to human freedom in the Western world. A climate of good-naturedness and serenity is creeping in, also in the Reformed community.

If we realize that since 1945 there have been more than 130 wars and that the present world is living on a volcano, then we will know that our world is not such a peaceful place to live in. I feel pity for all these pacifists and muddle-headed peace demonstrators who are dreaming of a world without war and conflict. The Bible in 2 Timothy 3 tells a completely different story.

One thing is obvious: peace from the Kremlin is defined entirely differently from the understanding of peace in the Western world. Lenin and his successors made the promotion of peace synonymous with the promotion of Soviet policies, which means world domination. We all must know that the ultimate aim of the Kremlin is to replace the system of world capitalism with a world system of communism, which is oppression and slavery of the people.

The influence of a liberal media has poisoned the Western mind so that, despite all available evidence, the totalitarian and atheistic Soviet system no longer seems dangerous. Stubbornly we refuse to learn anything of what the Kremlin rulers have in mind. Of course, we all crave for peace. But let us be awake and not be manipulated by hysterical peace marchers, who want us to believe that behind the Iron Curtain lies paradise and that the possibilities exist for world peace.

The right to demonstrate is still possible in a democracy. But it is a crime in the Soviet Union. If there was ever a time for Christians to be vocal, it is the time in which we live. What we are in

need of, particularly in the Reformed community, is leaders who do not waver and who give biblical guidance (absolutes).

In other words, a clear voice and clear direction, without compromise or accommodation.

Herbert Goodhoofd Sr.,
Barrie, Ont.

Response:

At the risk of being accused of exercising my editorial prerogative too frequently, I will nevertheless respond to this letter. Not to do so would leave me wide open to unfounded criticism and suspicion. It might also prevent us from taking a truly biblical position.

I have a difficult time understanding why you should think that my editorial of May 3 fails to give good leadership. The purpose of the editorial was to understand the meaning of Naziism, not communism. I think the ideology of "The Third Reich" was more culpable in the 1940-45 world conflict than the ideology of communism.

That is not to say that I do not understand the world-domination aims of communist ideology. But that is for another editorial at another time.

You say what you want is a more absolute approach. If by that you mean a more simplistic approach that reduces the complexities to more manageable black and white pictures, then I hope you will never find that in *Calvinist Contact*.

To say, as you do, that "Russia is causing all the trouble in the present world situation," may sound very strong and "absolute," but is it true? It certainly is reassuring to know that democratic countries do not contribute to the problems in the world. But I hope that *Calvinist Contact* will never paint that kind of hypocritical picture.

To say that "all these pacifists and muddle-headed peace demonstrators... are dreaming of a world without war and conflict," may sound very comforting for those who are "realists," but do all pacifists and peace demonstrators in

Continued on page 4...

Letters

Likes style

Perhaps I should use the "Mr. Editor" designation, but I know that, although you have dignity, you are not natively ceremonious.

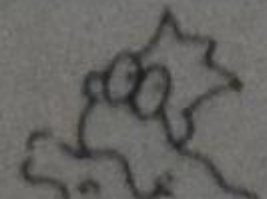
I read your journalistic products with interest and benefit. Your style is — to use a hackneyed term — inimitable. Be encouraged!

John A. Vanderark,
Grand Rapids, Mich.

Corrections

In the May 24 issue of *Calvinist Contact* we changed the meaning of two sentences in Johan Tangelde's column entitled: "A moratorium on missions?" by leaving out each time the word "not."

Instead of "We are despairing pessimists" (col. 2) it should say "We are **not** despairing pessimists." And "Missions with the Kingdom as its goal



Pontius' Puddle

is now narrow" must, of course, read: "is **not** narrow."

For want of a horse a kingdom is lost, and for want of a "not" Rev. Tangelde looked like a heretic.

Apologies to him.

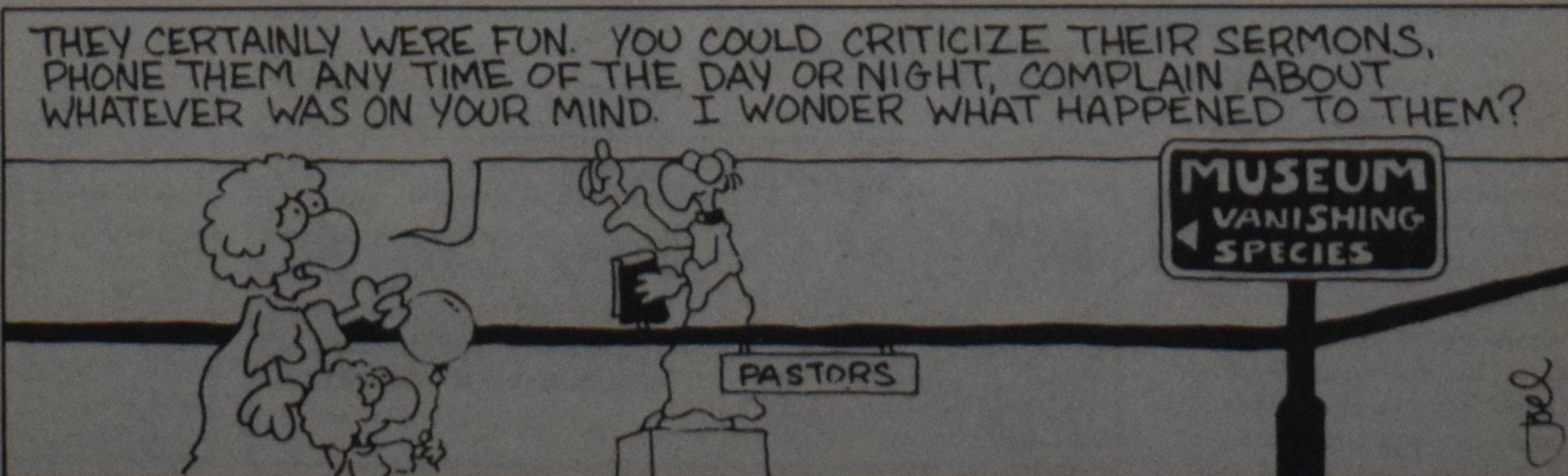
Editor

C.C. cheer

To us, high school students, *Calvinist Contact* is still one of the best papers.

Go C.C. Keep up the good work.

Students at Christian High School,
Chatham, Ont.



Society

The wheels of the elections run on party grease

Bert Witvoet

If you thought that the Canadian election machinery was neutral, impartial, as you might expect it to be in a democratic country, you are mistaken. I found out through my friend Joyce that whether or not you can work as an enumerator, poll clerk or district returning officer (DRO) in an election other than the municipal elections may depend on your political stripe.

Take the last Ontario election, for example, Joyce wanted to be an enumerator before the election and a DRO or poll clerk on the day of the election. She found out that she had to apply for these jobs with the two main parties in the riding. She contacted the Liberal riding headquarters and was told that, in order to be on their list for jobs, she had to be a member of the Liberal party, had to put up a Liberal sign on her front lawn, and had to do volunteer work for the Liberal candidate.

A call to the Conservative riding office brought a more flexible response. It was not absolutely necessary to be a member, etc., but it would be nice. Since Joyce was not ready to declare herself a member of any party, she ended up enumerating on behalf of the Conservatives, but she never got any of the other jobs that go with the election process.

The system is apparently

quite kosher from a legal point of view. An information officer at the Ontario Chief Election Office explained that each returning officer chooses election personnel from the lists of names submitted by the candidate from the government party and the candidate whose party previously had the highest or second highest number of votes in the riding. It's up to each candidate or party to set the rules for being placed on their list.

The DROs are chosen from the list submitted by the government party, and the poll clerks from the list submitted by the second party. The enumerators are chosen from both lists.

In other words, in Brampton, a riding held by the Conservatives prior to the election, the DROs (people who give you the ballot and put it in the box for you) were people from the Conservative list, and the poll clerks (those who crossed out your names) were from the Liberal list. If you lived in Brampton and you were not a Conservative or a Liberal, you could not work for the Returning Officer on the day of the election.

Is it fair?

Sounds unfair, doesn't it? But, one can understand why the Election Act allows for this arrangement. The principle is

that if there are pairs of people from different parties during the enumeration and the election itself, these people can monitor each other.

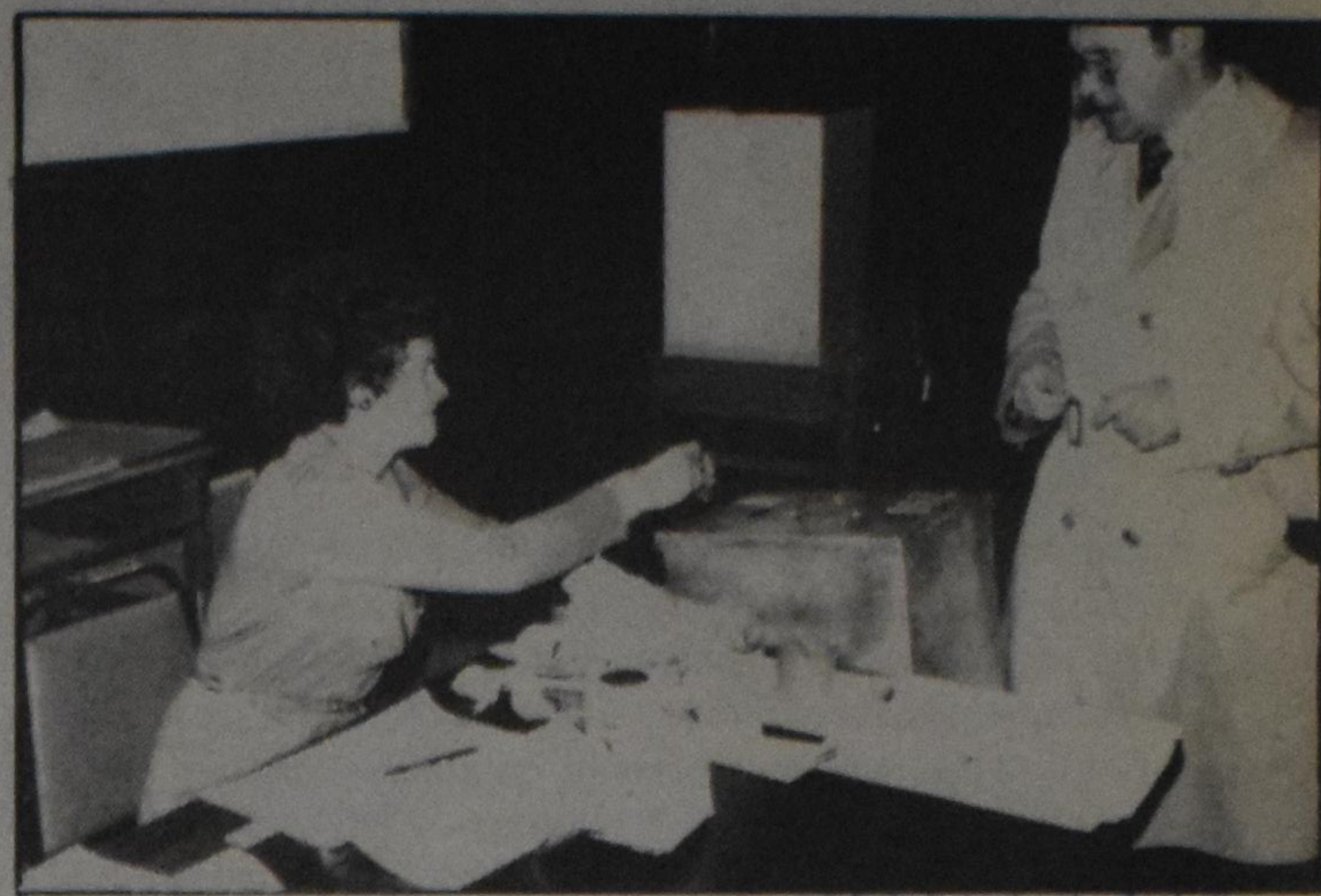
Suppose two enumerators came to a house that flaunted a Conservative sign, and suppose that both enumerators were either Liberal or NDP. Would it not be easy for them to leave these people with their declared intention to vote Conservative off the list? There is some system to the madness.

What is unfair is that some people are kept from working for the election process, and some parties are able to offer plums to their workers. The reason why this somewhat discriminatory method is not applied to municipal elections is that these are mostly non-partisan.

According to Mrs. Linda Laundry, Federal Returning Officer for St. Catharines, federal requirements at present make the use of lists submitted by two parties mandatory only for the job of enumeration. But changes are in the making that will extend this to the other jobs too, thus bringing it in line with certain provincial practices.

It's open to change

Of course, even Election Acts are not chiseled in stone or cast in iron. Linda Landry suggested that the Chief Election Officer would be most interested in a better suggestion



A DRO dropping in the ballot

for running elections so that anyone can participate, regardless of party affiliation. It seems that the ball is in the court of citizens like Joyce who want to make the system more fair for all.

Of course, there is one job open to those who do not want to support any of the major parties — that of Returning Officer for an electoral district.

This person is the only one who is supposed to be neutral and non-partisan. He or she may not be a member of any party, may not have a party sign on the front lawn and may not do volunteer work for a candidate or party. As a matter of fact, at the federal level this person may not even vote. I wonder if Joyce is interested?

Editor's response

... continued from page 3.
fact believe in such a world? I know pacifists who entertain no such notions, but they simply do not believe that the answer to violence is more violence. They would rather suffer death than take up arms. And it is a caricature to say that "hysterical peacemarchers..

want us to believe that behind the Iron Curtain lies paradise." Now, I am not a pacifist, and I do believe that communism is a serious threat to our civilizations, but I will not misrepresent those who are pacifists. Nor will I use such a tell-tale form of dismissal as is contained in the expression "all these."

Does that make me less "absolute?" Perhaps. But I don't think it makes me less reliable and less certain about the direction we should take. Christians are called to identify with the Kingdom of Light. Somehow that prevents us from drawing the lines of the antithesis between two human constructs. Most of us much prefer the democratic system to the communist system; yet, both are rooted in the spirit of enlightenment, a humanist spirit. Our final allegiance should never be given to democracy versus Marxism, capitalism versus communism. Christlike obedience demands that we always search for a better way. Only then can we give biblical guidance "without compromise or accommodation." **Editor**

Women's convention

... continued from page 1.

Solzhenitsyn's warning about lazy Christianity on the North American continent might well alarm us. It is we who have the pains of physical ruins — drugs, drunkenness and its related tragedies. But we suffer even more from devastating ideologies that lead us away from truth, that fail to create a thirst for truth.

Wildeboer used the example of the eagle from Isaiah 40. God gives power to the faint, the weary, the exhausted, the youth ... but we must let God do it too. Parents, often inhibit God by standing in His way. God often uses harsh measures to shake us, just as the eagle shakes, and finally destroys the nest to make the eaglets fly and soar.

Hugh Cook, Professor at the local Redeemer College gave us a reading from his book *Cracked Wheat* (not a cookbook). He was eager to autograph a copy for each one of us, and I noticed some clamouring for his penmanship later on.

His reading call "Exodus" described the life of an immigrant family after WWII. It was a rather appropriate

selection for the May 11 Convention which was also the Memorial of VE-1945. Many listeners could identify with the poignant joys and sorrows of WWII days and the subsequent partings of immigration.

The morning session was presided over by Ineke Bezuyen, President of the Federation.

The Hamilton Christian High Ladies Guild served lunches in the auditorium in record time and the afternoon session began with music and song from the Hamilton Christian High School band and choir — good!

Mrs. Mirth Vos from St. Catharines emphasized some of the practical aspects of "Hope in an Unsettled World," and there were some introductions to causes, and prayer requests for lost children.

Gerzinus Hoekstra favoured us with a solo and stage



Executive Committee of the Canadian Federation of Christian Reformed Women. Back row (l. to r.): Tena Bremer, Winny Bylsma, Grace Fekkes, Corry den Duyf, Bep van Grootenast. Front (l. to r.): Jill van der Heiden, Freda Vandyke, Ineke Bezuyen.

presentation of "If I Were A Rich Man" from Fiddler on the Roof. Appropriate closing remarks were made by Corry Van Duyf, Vice President of the Federation.

It was a good day. People had to hurry out so as not to draw overtime expenses — 4:00 p.m. meant doors closed at

Hamilton Place.

Traffic cop Gael Visser received 1,800 women and 17 buses with open, swinging arms and hustled them off the streets and sidewalks in the nip of time, before rush hour traffic.

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Pressreview

Carl D. Tuyl



A low front weather system passed over Canada as the nation collectively yawned upon receipt of Levesque's conditions for entrance into constitutional agreement. The demands, although admittedly negotiable, amounted to a sort of associate sovereignty. The last gasp of a dying, but never boring regime.

Canada Post prevents me from writing about the budget; Wednesday morning is the very last time for mailing my column in order for it to reach St. Catharines before printing time. I tried to move the mail service to compassion with an amount of \$9.01 in stamps for something which they call Priority Mail, but no deal, my letter still arrived late.

Fortunately we can always write about Joe Clark who presented the nation with something called: "Competitiveness and Security Directions for Canada's International Relations," a 43-page document in which the vision of our international role is

reduced to that of the convenience store next to a supermarket. In 1970 Trudeau asked "What kind of Canada do we want?" Now in 1985 our government has replaced that with the question "What can we afford?"

Even in politics miracles are possible. The four Western premiers managed to reach agreement in their conference calling for free trade and even a common market with the US. What happened to Comrade Howard Pawley Manitoba's New Democrat premier who was, in true keeping with the party line, opposed to that?

Another Comrade, Dennis McDermott, called for a bit of old-fashioned solidarity among the Canadian proletarians when he asked all unionized Air Canada employees to stage a mass walkout in support of the striking ticket agents. Not only did the unions refuse to that illegal action, the striking union settled its dispute with the company promptly without McDermott's help. Bob White

of UAW-fame played a large role in the process. This White is on the march. Watch out Broadbent; we don't want to miss you yet.

I am not your pinkish, anti-American, half-way leftist, but sometimes the people who brought us the new Coca Cola make it very difficult for us to be nice to them. Life magazine published a war record and managed to neglect the Canadian contribution to the victories in both wars. Not a word about the 45,000 Canadians killed in action in W.W.II, not a word about the First Canadian Division which was really the first to set foot on European soil in Dieppe, not a word about the Second Canadian Division making its way through Europe from Italy, not a word about the five Canadian divisions defeating the Germans on the West front. It makes your blood boil.

Here is some advice. Free of charge. When signing any document, you better read its content. Jorge Manuel DeMadeiros signed in

Vancouver what he thought was an immigration sponsorship form, but instead of sponsoring Maria DeJesus da Silva Dutra he married her in a proxy ceremony of which Jorge was not aware.

The Israelis released more than a thousand prisoners in exchange for three of their own. There was a huge cry of protest among right wing supporters in Israel because the freed prisoners were mostly Palestinian terrorists. I wonder whether there was a bit of political fast play going on in all this. It is known that most of the released prisoners belong to the anti-Arafat factions, and Arafat is making a sort of modest political comeback in negotiations with Jordan's King Hussein.

Moslems all over the world started the holy month of Ramadan in which the devout believers will not eat, drink or smoke between dawn and sunset. As my group of KNIL-ers taught me in Indonesia, many will even refrain from swallowing their own saliva.

And by the way, did you know that there were more Moslems than Presbyterians in Canada? How would you know all that if you did not read this column in C.C.? For the

information and political education of my readers I am willing to reveal even more secrets of international diplomacy.

Buried deeply in the mines of information called *New York Times*, Flora Lewis reports that Raisa Grobachev, wife of Mikhail the Russian chief, never leaves home without her American credit card and she is not afraid to use it.

Speaking about credit cards: interest has reached its lowest level since 1978, but credit card companies are a little slow to catch on; they still charge in excess of 18 percent. I hope my readers take the hint. I herewith officially withdraw my proposal that church contributions should be made by credit cards. Instead we should have our own card: Churchex! The treasurers should stand at the door Sunday morning and ask: will it be cash or Churchex?

One more secret? O.K. then. It is rumoured among the Comrades of the world that Castro's days are over. He has had it! There is growing evidence that he is suffering from some sort of neurological problem. Some of us thought that already 25 years ago.

Assalamu !

Free market economy — miracle or parasite?

... continued from page 1.

Advertising appeals to and promotes self-gratification, this in turn breaks down institutions, such as, family, marriage, and voluntary organizations, this in turn causes people to increasingly look to government for help.

Block, in reply, repeatedly asserted that the free market is a mechanism, neither moral nor immoral, but amoral. It is a tool capable of producing both good or ill. Griffioen agreed, but suggested that where the free market produces ill, government must interfere. Block seemed quite unwilling to go in that direction.

Eighty persons came to witness and participate in this public debate held March 29th at the Burnaby Christian Reformed Church. Under the direction of moderator, Gerry Ensing, executive director of the Federation of Independent School Associations both speakers presented their view of the problems of the modern welfare state.

Promote equity, equality not

For Griffioen these problems are as follows. First, just as government cannot enforce true religion, so it cannot legislate morality or genuine love for the poor. It must promote equity, not attempt to enforce equality. Secondly, too much government regulation generates

disdain for all law; this undermines the public order. Thirdly, when government cares for people from cradle to grave, a dependency relationship results; this does not strengthen individuals and institutions, it weakens them.

An answer to these problems is not, so said Griffioen, a wholesale swing to a free market economy. Government should protect against the negative impact of a market economy while strengthening the intermediate structures, such as, families, educational institutions, churches, voluntary organizations, and private relief agencies.

Welfare, only if ...

The problem of the welfare state as Block sees it is that welfare is demeaning to recipients, that it creates dependency, and reduces self-reliance. He did allow that some welfare will always be necessary; for instance, for the blind and other handicapped. Such welfare should be subject to three principles.

First, it should come from private charity. This is morally more defensible than taxes, which is charity under duress, and it is more efficient — there is less abuse. Block feels disappointed that the BC churches have not welcomed Social Credit's recent cuts in welfare programs, for it allows the churches to assume their traditional care for the poor.

Secondly, welfare ought to be at a minimum level lest it retard the incentive to get off welfare. Thirdly, welfare should be in money, not in kind. It has been shown, alleged Block, that when given money recipients do not spend it on the goods and services otherwise provided free. This shows, so the audience was told, that the poor know better what their needs are than government bureaucracies.

Cooperative discussion

The meeting concluded with a long and lively discussion, primarily between the audience and Dr. Block. This event, co-sponsored by the Fraser Institute, the Christian Labour Association of Canada, and the Institute for Christian Studies, clearly showed a great need for more dialogue, discussion, and direction to determine who is responsible for meeting the needs of the marginalized and dispossessed.

The Fraser Institute is an economic think-tank based in Vancouver. The Christian Labour Association of Canada is an independent Canadian trade union which renders a Christian witness to industrial relations. The Institute for Christian Studies is a Toronto-based Christian graduate school specializing in developing a Christian witness for academic disciplines.

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Church

Marian Van Til — page editor



More than 200 CRC home missionaries from Canada and the US gathered in Glen Eyrie, Colorado to check "Vital Signs of a Healthy Ministry."

Missionaries gather to take pulse

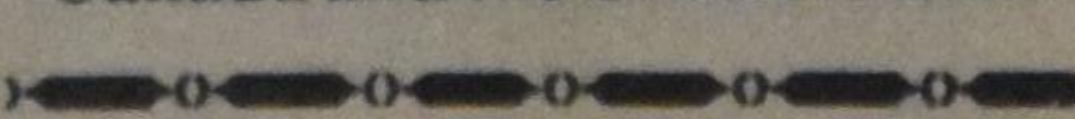
GRAND RAPIDS, Mich. (CRHM) — The "Vital Signs of a Healthy Ministry" was the topic of a four-day conference, April 22-26 in Glen Eyrie, Colorado, attended by 218 Christian Reformed Home Missionaries from five Canadian provinces and 27 states.

The main speaker was Dr. Harvie Conn, Professor of Missions and Director of Urban Mission Programs, at Westminster Theological Seminary. Calvin College graduate ('54) and former missionary, Conn inspired attendees with his insights into Scripture and conversational talks on the vital signs of a healthy ministry.

The conferees began each day with a service of praise and thanksgiving and ended the last conference day with a moving communion service under the supervision of the Denver Hillcrest elders and Pastor Tom Dykman. Christ's words, "This is my body which is for

you; do this in remembrance of me" and "This cup is a new covenant in my blood; do this, whenever you drink it, in remembrance of me," were spoken by missionaries in eight languages — English, Spanish, Korean, Vietnamese, Navajo, Zuni, French and Chinese.

These languages represent Home Mission's multiracial ministries to people from all nations who are now living in Canada and the United States.



Rime or Reason

Our picnic-theology will spice the nation's ethos: in Christian ecology did God create mosquitoes?
Sy Nodd

The custodian, raising some dust, was given an increment, which caused the organist to quit playing the instrument.
Klaas Sis



Bible dictation comes by radio

WINDSOR, Ont. (BLI) — There are 7,500 evangelical churches in Russia. Of these 5,500 are registered. The following story probably occurs at least once a day in all congregations.

Although each day starts before dawn for the Russian pastor, the most important part comes after nightfall. That's

when he takes pencil and paper, covers the windows, and places the radio on the table.

He is preparing to listen to a foreign broadcast which has been banned — a broadcast that lasts for only 15 minutes, but one that he dares not miss.

Tonight a voice on the radio will be reading the remaining verses of John's Gospel. Each

night for 15 minutes a voice from the Free World reads very slowly at dictation speed, from a banned book — the Bible.

If the pastor listens long enough, he may be able to produce an entire handwritten copy of the Bible. However, it takes a great deal of time.

But it is important for this pastor to listen. He desperately needs the remaining verses of John. Many depend upon him to tell them what God's Word says.

The above story is by no means an unusual occurrence. Only one out of every ten pastors in Russia has a Bible of his own.

The Soviets know that Scripture is necessary for a healthy church. To undermine this, the USSR prints more books on atheism than does any other country in the world. In one year alone, they published 284 books, with hundreds of thousands of copies, on the subject of atheism.

But this has not killed the Church. Faith in Christ is by no means dead in Communist Russia.

Although the atheistic government has pledged to eliminate Christianity from the face of the earth, the Spirit of God is still alive and moving in Russia.

Seminarian offers world's best excuse for not wearing a tie

I gave another sermon in preaching class this week. It was on the New Testament. The guys in the class said I didn't look very good because I wasn't wearing a tie.

I said, "Ties were developed in Northern Europe and are appropriate to the climate and culture of the region of their origin. They are a modern variation on the scarf and maintain their original function: warmth. The only reason they thrive in America (where the climate is not conducive to year-round dressing for warmth), is because so many Americans are ashamed of their native heritage. There people want desperately to appear as if they have some social status and so ape the European cultures which they recognize as the superiority of one culture over another. I will not participate in the transference of an uncomfortable affectation to a land that doesn't need it. I don't try to impress people by speaking French; I don't wear a tie.

"Besides, none of my ties go with my lucky preaching T-shirt...."

Sam N. Aryan in "Letters Home," Calvin Theological Seminary Kerux, April 26, 1985.

Pastoral Pondering An open letter to NASA

Dear NASA:

It has recently come to my attention that not only American-born Navy pilots are eligible to ride your shuttles into orbit but that scientists, engineers, US congressmen, and even Canadians have a crack at it if they have the right stuff.

I'm writing to let you know that I also have the right stuff. Therefore I would like to apply for a place on the earliest mission, at your convenience, preferably for a return trip if you can arrange it.

I understand, of course, that you cannot simply blast a preacher into space without some rationale so I offer you three points to consider, namely: the *plan* of the mission, the *purpose* of the mission and the *product* of the mission. We shall briefly consider each one of these points.

First, then, the *plan* of the mission:

My mission plan would consist entirely of charting the effects of The Protestant Reformation that would be observable from 300 miles up while thundering through the black void at 25,000 kilometres per hour. To be fair I would be allotted a telescope, an infrared camera, a pencil, and at least one three-by-five card to jot down my observations.

Second, the *purpose* of this mission:

I will leave aside such personal reasons as the fact that I was too late to get a free tour-leader trip to Israel and that I have not been offered the Crystal Cathedral trip either. The more global purpose of the endeavour will be to evaluate the Reformed tradition according to one of its own guiding principles — getting the widest possible perspective on any issues. While I doubt that my findings will have impact on the Reformed community until the Christian schools revise their church history book, who knows what we might find?

That, of course, leads us to point number three, the *product* of this mission:

While I cannot be certain of what I may find, I do want to generate a few hypotheses of what the study will produce.

First, due to the vagaries of atmospheric instability which cause optic distortion I must admit that telescopic sightings may be disappointing. We simply cannot read church signs from space unless the signs are so large that they far exceed traditional Reformed modesty.

The infrared camera will no doubt yield better results. This marvelous invention is so sensitive that it will easily pick up the most visible markings of any Reformation church: cigarette butts on the front steps. In fact, if I were willing to let it work on Sunday I could easily detect the precise second that a service concludes by measuring the sudden dramatic rise of flaming matter.

I also hope that the infrared detector will allow us to measure the mean increase of temperature in such cities as Grand Rapids, Michigan, when Synodical meetings address the women-in-office issue. It may be difficult, however, to distinguish this effect from the "greenhouse effect" caused by industrial pollution, itself a by-product of Calvinist thought.

I admit I am sorely tempted to take an acoustic sensing device to measure sound differentials between Christian Reformed and Canadian Reformed door-knocking methods. However, I understand that sound does not carry in a vacuum. That observation itself makes me feel uneasy when contemplating evangelism techniques ... so forget the electronic ear.

Should all these hypotheses prove unfounded, the mission will still be well worth the effort if my high-tech vantage point on the world will yield greater insight into that thorny Reformed debate on "common grace." I'm sure it will.

Anyhow, please let me know as soon as possible when I can go. I've already used up all my vacation, but I'm sure my consistory will give me some study leave.

Yours truly,

Bob De Moor

Rev. De Moor is pastor of 1st CRC, Langley, BC.



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Commitment to food

Jacob Kuntz

In a sensitive "Front Page" article (*United Church Observer*, May '85) Karl Jaffary, a Toronto lawyer, expresses his opinion on the question what Canadians can do for the cause of peace in the world. It is his conviction that Canada can serve mankind by adopting a national commitment to end famine in the world. We quote the following paragraphs from the article:

Peace isn't just the absence of war. Peace ought to be an active state of collectively loving the world and its people, just the way peace within a family has a positive, loving feel. The way to avoid war is for Canadians to do concerned, peaceful things, like feeding the hungry. Surely that's clear. The activity of politicians talking to each other about arms reductions isn't really a pursuit of peace, it's a pursuit of less intensive war, and only great leaders can do it. Everybody can be involved in a commitment to food.

We could do a super job of it. We are one of the world's great agricultural and fishing nations. We've succeeded at practical agricultural research since David Fife developed a rust-resistant wheat in 1842, and we've sent soil chemists abroad since at least 1899. Canadians built one of the world's largest farm equipment manufacturers, and now see it largely idle. We have hundreds of thousands of unemployed young people, many with a rural background, most wanting an exciting job that does something useful.

Few of us are more than two generations from the land. Canadians believe that producing food is a valuable, honorable career. We have a fishery that needs modernizing and needs markets. We have a tundra on which hundreds of thousands of elk, deer and

caribou grow wild.

Of course Canada can't produce all of the world's food. We will have to help others to produce their own. Canadians will have to go abroad, and foreign students will have to come here, creating jobs for teachers and markets for builders and manufacturers.

We believe that our people can do lots of things to make the world a better place. Let's start. Let's start with what we know best, with food.

We ought to play a role that recognizes our wealth, our strength and our ability, and obliges us to use those gifts to strengthen and nurture the whole world. The world is in danger of destroying itself, and all its people and someone has to start dealing with that reality. If not us, who? If not now, when?

Financial obscenity

In the Nov. 30, 1984 issue of the *Mennonite Brethren Herald* John H. Redekop cites ten cases of "financial obscenity" in Canada. We will not mention them all, but, for our instruction, just quote some of the most striking examples of financial waste:

— Tax avoidance by the super rich. Our Canadian tax laws are so riddled with loopholes that in 1981 there were 239 Canadians, with average incomes of \$635,000 who paid no income taxes. Such crass inequity persists. Such free rides for millionaires must end. The laws are unjust.

— Executive "extortion." If private corporations wish to pay their senior executives exorbitant salaries, I suppose that is their business. However, if the corporation's income is generated by prices either guaranteed, "controlled" or subsidized by governments at the expense of the average taxpayer, that is quite a different matter. Dome Petroleum, for a long time kept alive only by

promises of massive government assistance and which posted a \$1.1 billion loss in 1983, nevertheless paid its top man, Jack Gallagher, \$3.457 million for the year. That's obscene. My file of similar robbery of the public is thick.

— Official residences. Since 1976 the Prime Minister's residence at 24 Sussex and the Opposition Leader's home, Stornoway, have been repeatedly renovated and redecorated at a cost of \$566,000. Every time someone moves in, the sub-traders are called in. When Mr. Mulroney was elected, expecting not to be in Stornoway long, he still ordered \$75,000 in renovations. Why?

— Government lotteries. When will our governments return to prosecuting lottery operators rather than joining them? How can we justify this most regressive form of taxation, this exploitation of human frailty, this reinforcement of the vain hope of getting much for "nothing?" Our governments have hit the jackpot for immorality. In the future a substantial part of the pre-distribution rake-off should be spent on tutors in government ethics — in both official languages.

Tobacco ads

The Canadian Baptist (Feb. '85) has words of praise for the *Kingston Whig Standard*. That newspaper has often shown a refreshing and daring originality in its approach of the problems we face in Canada. It well deserves the



praise it gets from the Baptists this time:

Here's a tip of the hat to a Canadian daily newspaper. *The Kingston Whig Standard* has refused any more tobacco advertisements, on the basis that tobacco is a health hazard. The newspaper has taken this position as a responsible corporate citizen of the country and as a media power in its community.

It was an expensive and difficult step to take. The publisher indicates it will cost in the neighbourhood of \$50,000 yearly in advertising loss. Moreover it is hard for a newspaper to take a moral decision of that kind because newspapers tend to adopt neutral positions on such matters. In this instance the newspaper saw clearly that in accepting advertising it was helping to influence people in the harmful use and consequently the addiction of tobacco. It has been demonstrated beyond doubt that cigarette smoking is one of the most hazardous health problems in the nation.

Highway Hazards

We conclude our press review this time with two prayers for travellers. Before long many of us will take to the road, spending much time in heavy traffic, trying to get to

our destination as quickly as possible.

The War Cry of May 18 gives us "two for the road":

Travellers' Prayer — 1:

Now I sit me down to drive;
I pray the Lord I may arrive
In perfect safety where I'm
going
And with the added joy of
knowing
I have observed the driver's
code
Of courtesy upon the road.

Traveller's Prayer — 2

God bless the pedestrians
and the equestrians,
The bicyclists and the
motorcyclists;
Help each behave as though
a brother,
And keep us safe from one
another.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340
Edmonton-CHQT. 7:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Taber-CKTA. 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD. 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Osoyoos-CKOO. 8:30 a.m. 1490
Penticton-CKOK. 8:30 a.m. 800
Port Alberni-CJAV
(Tues). 9:30 a.m. 1240
Prince George-CJBC. 8:30 a.m. 94.3
Smithers-CFBV. 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. 9:30 p.m. 1470
Vernon-CJIB. 9:30 p.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. 9:30 a.m. 1220
Steinbach-CHSM. 9:30 a.m. 1250
Winnipeg-CKJS. 9:15 a.m. 810

ONTARIO

Ajax-CHOO. 9:30 a.m. 1390
Atikokan-CFAK. 10:30 a.m. 1240
Chatham-CFCO. 11:30 p.m. 630
Brantford-CKPC. 10:00 p.m. 1380

Ft. Frances-CFOB. 10:30 a.m. 800
Guelph-CJOY. 9:30 p.m. 1460
Hamilton-CHAM. 7:30 a.m. 1280
Kapusking-CKAP. 9:00 a.m. 580
Kingston-CFMK. 10:00 a.m. 96.3
Newmarket-CKAN. 9:30 a.m. 1480
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). 6:00 p.m. 1350
St. Catharines-CKTB9:00 a.m. 97.7
Sarnia-CHOK. 6:45 a.m. 1070
Stratford-CJCS. 8:45 a.m. 1240
Wingham-CKNX. 10:30 a.m. 920
Woodstock-CKDK. 8:30 a.m. 1340
St. Marie-CFYN 10:00 a.m. 1050

NOVA SCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. 5:00 p.m. 1490
Middleton-CKAD. 5:00 p.m. 1350
New Glasgow-CKEC7:30 a.m. 1320
Sydney-CJCB. 8:00 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN. 9:00 a.m. 790
Saint John-CHSJ. 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. 8:00 a.m. 1090
CKLM-Montreal. 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

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Education

Henry de Jong — page editor

Graduating and drinking — A bad mix

TORONTO, Ont. (OPP) — The Ontario Provincial Police are seeking the help of parents and teachers to reduce the number of accidents involving teenagers drinking and driving after end-of-term celebrations over the next couple of months.

The provincial police are concerned with a wide variety of traffic safety problems, but prevention of impaired driving is a priority item because this persistent social problem brings on untold human suffering and a tremendous financial cost to society.

During 1985, International Youth Year, it is the special objective of the OPP to have the young people of Ontario experience the safest motoring possible this spring and summer.

To accomplish this objective, OPP Commissioner Archie Ferguson is asking for a cooperative and concentrated

effort by parents, educators and law enforcement officers to help our young people truly understand the perils of drinking and driving.

The OPP suggest that, while police officers have a definite role in enforcing anti-drinking and driving laws, educators can contribute by encouraging discussion on the subject of drinking and driving as part of the graduation preparations. Parents can use their influence to encourage their children to

exert pressure on their peers. The glamour and excitement wrongfully associated with alcohol consumption and driving has to be removed.

"OPP officers will do their part" says Commissioner Ferguson, "through their ongoing vehicle spot check program, making a special effort to deter our youth from drinking and driving. With parents and teachers sharing the responsibility, we'll save lives and stop accidents."

Safe grad award

CHARLOTTETOWN, P.E.I. (Department of Education) — Prince Edward Island's Minister of Education, Hon. Leone Bagnall, recently paid tribute in the legislature to the students and staff of several Island high schools who are planning special programs to

ensure that their graduation celebrations will be free of alcohol and other drugs.

Mr. Bagnall commented that "the initiative shown by the guidance counsellors, students and staff of Three Oaks High School when they introduced this concept to our province has spread to a number of other schools, and all schools who have taken on this challenging and worthwhile task deserve our support and congratulations. It is encouraging to note the assistance and support that is being given by private businesses, community groups and individuals to these schools, as such support is important to help ensure the success of these projects."

In this International Year of Youth the Government of PEI would like to recognize the responsibility students have demonstrated by implementing "Chemical Free" Graduation programs. An award of \$500 will be made available to each high school student council which has implemented a Safe Grad Program.

Criteria for the award are that

1. all student council and graduation class activities take place without any school students present at the event or in the vicinity of the event using alcohol or drugs, and
2. that a variety of events be included in the planned graduation period which are reasonably attractive to all students.

The \$500 may be used by Student Council to provide a scholarship for one or two students of their choice, or if necessary, the \$500 may be used to defray any special costs incurred in providing a drug free graduation celebration.

Chalkmarks

Learning from the Dutch Masters

Nick Wolterstorff, a philosopher of significance from Calvin College, told of the reaction he received from Dutch professors during his visit to Amsterdam a few years ago. "Your lecturing," the Dutchmen said, "is so energetic. You move about so much." Nick spoke freely, expressively, passionately, like a North American.

In contrast, the Dutch professors read from prepared manuscripts. They quoted freely and often from a wide band of dead thinkers. Their own viewpoint on the topic was only a faint voice.

But, said Nick, they knew the past, they had mastered the topic, they had acquired the themes of earlier writers.

Our own students, caught up in the tide of North American schooling, need to learn something of the art of mastery. They should learn how to study a chapter or a unit so that it is under their authority. John Anderson, a cognitive psychologist, described a PQ4R method for studying.

1. **Preview:** Survey the chapter to determine the general topics being discussed. Identify the sections and apply the next four steps to each section.

2. **Questions:** Make up questions about the section. Often, simply transforming section headings results in adequate questions. For example, *Heat and Temperature*, produces the question, "What is heat?" or "What causes heat to increase?"

3. **Read:** Read the section carefully, trying to answer the questions made up about it.

4. **Reflect:** Reflect on the text as you are reading it, trying to understand it, to think of examples, and to relate the material to prior knowledge.

5. **Recite:** After finishing a section, try to recall the information contained in it. Try answering questions you made up for the section. If you cannot recall enough, reread the portions you had trouble remembering.

6. **Review:** After you have finished the chapter, go through it mentally, recalling the main points. Again try answering the questions you made up.

The method is a good one, one I use myself. Anderson makes the steps into mental steps. The study, according to him, means to read and think.

It seems to me, though, a better approach involves writing ideas on paper as well. I have shown a few students the approach.

The first step then becomes writing down all the section headings on one page if possible. Leave a decent space between each pair. Then scanning the collected headings, thinking about them a little, provides a written copy of the chapter's overview.

The second step would then involve jotting down several questions about the first section. Reading the section, rereading it even, provides the written answers. The other steps then can proceed along the lines noted by Anderson.

Simply reviewing the documents from time to time and reviewing them in preparation for a test offers a far superior level of mastery than just reading a chapter while the radio beats out rocky rhythms in the background.

The above way of studying is productive because the student learns the organization of a chapter or unit. Recognizing the organization, possessing it explicitly is a key to good memory. And good memory of a chapter or unit means mastery of the subject.

Such learning is not self-expression, not critical understanding. By itself it is not enough for Christians. We may not accept anything without testing its spirit (its organization), but it is the beginning of establishing critical understanding. It is very correct for us to thoroughly know what someone else has stated, just like those Dutch professors in Amsterdam.

Jack VandenBorn,
Calgary Christian School Newsletter

H.D.C.H. Alumni Association

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New school planned for Renfrew and district

On April 29, 1985, the membership of the Renfrew and District Christian School Society voted, with a 96% majority, to open a non-denominational Christian school in September of this year. The society has 56 members/associate members from 16 local churches.

So far, seven families have registered 11 children from kindergarten through grade eight. Finding suitable premises for the school is now the most urgent and immediate task for this school society. The school has already received an offer of some equipment, supplies and materials.

The school is grateful for the prayers, gifts, donations, memberships and general support that it has received and it expresses hope that "the challenge of Christian dayschool education may yet be taken up by many."

H.d.J.

Society

Reflections on the Fraser Report on pornography and prostitution Judgment on prostitution, compassion for prostitutes

Kathy Vandergrift

Sixty-two percent of Canadians believe that buying and selling sexual favours is morally wrong, but 92 percent believe prostitution will always exist. That poll, contained in the Report of the Committee on Pornography and Prostitution, illustrated the dilemma facing our lawmakers. No one is satisfied with the present situation, but there is no consensus about how it should be changed.

The Fraser Report, the result of two years work by a seven-person committee, provides the first comprehensive Canadian study of all aspects of the problem and it suggests a package of legal and social legislation to deal with the problem. Legislation to control sidewalk soliciting has already been introduced; a comprehensive approach is needed or the result may be even greater exploitation of women.

Business stats

Although prostitution is often called the oldest profession, there are very few "business" statistics. One must be careful about generalizations. The world of the street prostitute is very different from that of the escort agency and call girl. Many prostitutes are victims of events beyond their control, some are exploited by pimps, but others are in the business by conscious choice.

While the largest age group is 18-24 years old, many are introduced to the trade in their teen years. Most prostitutes are poorly educated, and many were abused as children. Most give economic reasons as their motive, although the average earnings are low, the job is dangerous, and there is no job security. Some women prostitute themselves to provide for children about whom they care deeply. Is it only a coincidence that in the places where prostitution is the worst there is high unemployment among women with little education and the monthly welfare payments are well below the cost of living?

Who are the customers? Less is known about them, especially the clientele of the more discreet call girl services. The largest group using street prostitutes are married men between the ages of 30 and 50. Many report unhappy marriages or sexual curiosity, while single men express a preference for sex with no strings attached.

There are victims

Prostitution has been called a victimless crime, but the residents of West Vancouver and other urban neighbourhoods that have been taken over by street prostitution rightly feel that they are the victims. Manipulation and violence by pimps, customers, and other

related crime, providing it is a planned process.

Based on research and public hearings the committee concluded that the best strategy was a mix of selected application of the criminal code to control the exploitation and nuisance aspects, regulation to control essentially private operations, and social policies to change attitudes and provide more opportunities for women.

Further recommendations

Strong punishments are recommended for adults who persuade young people under 18 to engage in prostitution or who purchase sexual activity from young people. At the same time the young person is to be treated as a victim, not a criminal. Social support and educational counselling should be available for victims and potential victims, e.g. homeless teenagers. Child welfare laws should be strengthened to deal with the problems of sexual abuse of children, as also recommended by the earlier Badgley Report. Young males, and females, need to learn acceptable ways to express their sexuality.

The criminal code should be revised to provide enforceable laws to control the exploitation, violence, and interference with life of others that often goes with prostitution. The new laws should treat customers in the same way as prostitutes.

The Fraser Report has come under severe criticism for suggesting that provinces and municipalities consider allowing up to two prostitutes to operate out of their residence or from small, regulated commercial establishments, similar to escort agencies. In defense the chairman, Mr. Paul Fraser, stated that at least 1,000 prostitutes are already operating in this fashion without prosecution or protest by their neighbours.

It will be unfortunate if the heated debate over the proposed tough laws to control street soliciting and one recommendation of the committee drowns out the other recommendations for community-based programs to



Prostitutes and undercover policeman. Photo: MacLean's, April 15, 1985

provide social support, education, and counselling to help prostitutes find other ways to meet their economic needs while respecting their dignity as persons. Changing the underlying social attitudes, the deeper causes of prostitution, will be even more difficult, but it requires equal attention.

Respect person

Scripture has harsh words for all forms of sexual immorality and it doesn't draw sharp lines between paying cash, using more subtle manipulation, or offering flattery to obtain sexual favours. A total commitment to the well-being of one's partner, as a whole person created in the image of God, is the only acceptable context for intimate sexual activity.

Yet Jesus shows compassion for the prostitute and treated her with a respect and dignity unknown in that culture. Rejection of the activity and yet respect for the person should also characterize our response to prostitution.

Prostitution, whether done

discreetly or in the open, is by its very nature a violation of the dignity of human beings and therefore cannot be considered as any other business. At the same time throwing prostitutes in jail is not the answer. Both the Bible and international experience show that cleaning up the streets without addressing the underlying distortions of sexuality and restoring dignity to all people will not be successful. With some changes, the recommendations of the Fraser Report, if treated as a package, are a move in the right direction.

As well as providing help to prostitutes and potential prostitutes through community programs, Christians face a major challenge to publicly promote a healthy view of human sexuality and responsible social relationships, and work for greater respect and equal opportunity for all women in our society.

Kathy Vandergrift lives in Ottawa and is Researcher for Member of Parliament Lynn McDonald.

Looking for strategy

As part of their work the Fraser Committee studied the situation in other countries. The results are helpful for anyone wanting to seriously deal with the problem. First, the study shows that legal measures by themselves do not solve the problem. Those countries who have ignored social responses and relied on legal sanctions have had less success than those who have used social strategies to change attitudes and improve individual circumstances.

Secondly, there is no necessary connection between harsh criminal laws and effective control of prostitution. On the converse, there is little evidence to suggest that decriminalization leads to an increase in prostitution or

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Feature

In defence of Christian social action

Harry Antonides

Most Christians know that faith without works is dead. Faith, in other words, requires action — Christian action. The question many Christians have difficulty with is the one that asks how to go about producing action that is truly Christian.

A good case can be made for channeling Christian action via distinctive, Christian organizations. This approach is rooted in a specific understanding of the meaning of the Word of God for life. Nevertheless, some Christians look askance at organized Christian action in such areas as politics, labour relations, the media, the arts, and education.

Many believe that proponents of Christian organizations wish to isolate themselves and find a secure haven from the world. Others believe that Christian organizations foster a "holier-than-thou" attitude. However, I am convinced that Christian organizations are legitimate and necessary tools for Christian action and witness in society.

Communal service

In the first place, we should see Christian organizations as a logical consequence of our belief in God's sovereign claim over all of life. We are called to serve God in every area of life and in every part of our existence. The entire creation is subject to God's law, and there are biblical norms for life in its entirety. Christian organizations are the natural result of the desire some Christians have to do the Lord's will in a particular area of life.

By establishing a *Christian* organization, one rejects the idea that institutions are neutral, and affirms that God's redeeming power and grace are also relevant outside of the instituted church.

Furthermore, Christian organizations express the communal character of the Christian life. Again, some Christians believe that the church is the primary, if not the only, expression of Christian community and that outside of the church Christians are simply individuals who must try to make the best of living in the "secular" world. Such an individualistic concept of the Christian life cannot be an adequate reflection of the true unity of Christ-confessors and the all-inclusive character of Christ's lordship.

Pluralism yields freedom

Related to establishing Christian organizations is the attempt to build a pluralistic society in which various religious commitments and lifestyles are acknowledged and respected. The search for a unifying principle for our society has produced a great

deal of tension, and this has come to expression in the conflict between individualism and collectivism — or capitalism and socialism. But the conflict between these two extremes can never be resolved because they are both rooted in a secular (i.e., non-biblical) view of man. They invariably produce distortions because

the church or church-related agencies are the exclusive channels of Christian action in society, Christian action is restricted, and the non-ecclesiastical areas of life become further estranged from the gospel. The witness the church then brings to such areas of life as politics or economics simply amounts to an *admonition from the outside* without any effective, inner reformation.

Christian organizations are intended to bring about reformation from the *inside* of political life, economic life,

result in an absolutization of church boundaries or in an equally undesirable indifference to church creeds. There are plenty of examples of both extremes.

A strong emphasis on the importance of the church as institution and on its limited task can and should be accompanied by an equally strong emphasis on the true ecumenicity of all who take seriously the call to serve their Lord in every area of human culture. We can be certain that biblical principles for our lives are not time — or culture-

a struggle which concerns the fundamentals of the Christian faith. The enemy forces are both within and without the institutional church. *Within* the church, Christians must resist those who have poured new and revolutionary meaning into the old biblical terminology and who have thus abandoned the foundation of the faith. *Outside* the church, Christians wage an equally fierce battle for the soul of Western culture. Intellectual confusion and moral disorder surround us; the spiritual basis of Western society is being

The Earth is the Lord's...



they absolutize one aspect of reality or another.

In contrast, biblical principles and a corresponding respect for the rich variety of creation, also reflected in the norm for societal differentiation (as the foundation of genuine freedom), hold tremendous promise for building an open and just society. We should welcome the freedom we enjoy in Canada as an opportunity to present a public and organized witness to the life-renewing power of the gospel. If we lived in the Soviet Union, China, Cuba, or any of the other dictatorial regimes, we would not be able to live and witness as freely as we can here — if at all.

Reformation from the inside

When Christians believe that

and so on. The difference is not merely a matter of strategy, but it involves a fundamentally different way of viewing the world and the meaning of God's Word for our lives.

Evangelical ecumenicity

In their action and witness in the non-ecclesiastical areas of society, Christian organizations also provide an opportunity for Christians of different denominations to work together on the basis of a shared commitment to the Christian faith. If Christian action is channeled through the church or through church-affiliated organizations exclusively, either this will

bound, and an earnest desire and effort to obey them will *always* and *everywhere* bring about the shalom of God.

When we consider the condition of the church and society, there is much that discourages or at least deeply concerns us. And within the evangelical Christian community, we detect a great deal of confusion and division, of lethargy and smugness. How will we ever be able to survive as a distinctive community? How are we to meet the challenges before us with such limited resources and such massive obstacles?

In Canada — indeed in all of Western society — adherents of biblical religion are engaged in

eroded, and the ideology of human self-creation and self-redemption is surreptitiously taking its place.

We face an urgent task. We must seek a truly evangelical ecumenicity through which to pose the life-giving truth of Scripture over against the destructive ideologies of our day. *All* those who are convinced of the truth of God's Word should be prepared to *speak and act* in defence of life, truth, justice and freedom.

The preceding article is excerpted from Harry Antonides' new book, *Stones for Bread: The Social Gospel and its Contemporary Legacy*, which will be published by Paideia Press this summer.

Harry Antonides is Research Director of the Christian Labour Association of Canada.

Voluntary lifeline into prison

Bert Witvoet

Although John Tjoelker and Ken Archambault had very little in common, they became good friends almost right from the time that John started visiting Ken in jail. Their friendship began about four years ago, when Ken was assigned to John by M2.

M2 is part of M2/W2, a volunteer association that tries to build long-term caring relationships with prisoners who have lost contact with family and community. The abbreviation stands for man-to-man, and woman-to-woman contact.

Ken Archambault, 21 at the time, was thought to be in need of man-to-man contact when he found himself at the Ontario Correctional Institute in Brampton, Ontario. No one came to visit him during the time that he was there ... until John Tjoelker showed up.

No advice, please

"At first, it was strange," John recalls. "But Ken is a good talker, and he soon opened up to me. Once a week I would drive to the correctional centre and visit Ken. And, being an M2 volunteer, I could visit as long as I wanted to. A couple of hours would just fly by. Ken was always eager to talk. Since there is no one you can trust in prison, he would welcome the opportunity to sit down with me and tell me how he felt, what had happened in jail that past week."

Listening is, apparently, one of the most important skills that a volunteer has to have. M2/W2 does not encourage that their workers give advice to prisoners. Prisoners have to learn to make their own decisions. But, according to

John Tjoelker, the same method applies to all relationships. John does not believe in advising his wife and children either. "You have to listen to them. But they end up making their own decisions anyway," he says with a chuckle.

But even the process of listening to a person is not all that easy, especially when that person escapes from prison and is later caught and moved to other prisons. That's what

West for a couple of months. Then he followed Ken to Millgrove, near Peterborough, for a half year. Then to Metro East for two months. Then back to Millgrove, and finally to Guelph. Prison authorities obviously do not take into account M2/W2 workers when they shift around a prisoner.

How can John do all that travelling and visiting while holding on to a full-time job? He and his wife operate a

family in Montreal, and maintains contact with the Tjoelkers. John will phone him a couple of times a year, and sometimes they meet on holidays.

A diaconal task

How this whole experience has affected Ken's spiritual life is hard to say. John points out that M2/W2 is not first of all an evangelizing program. "It's a Christian ministry, and you are

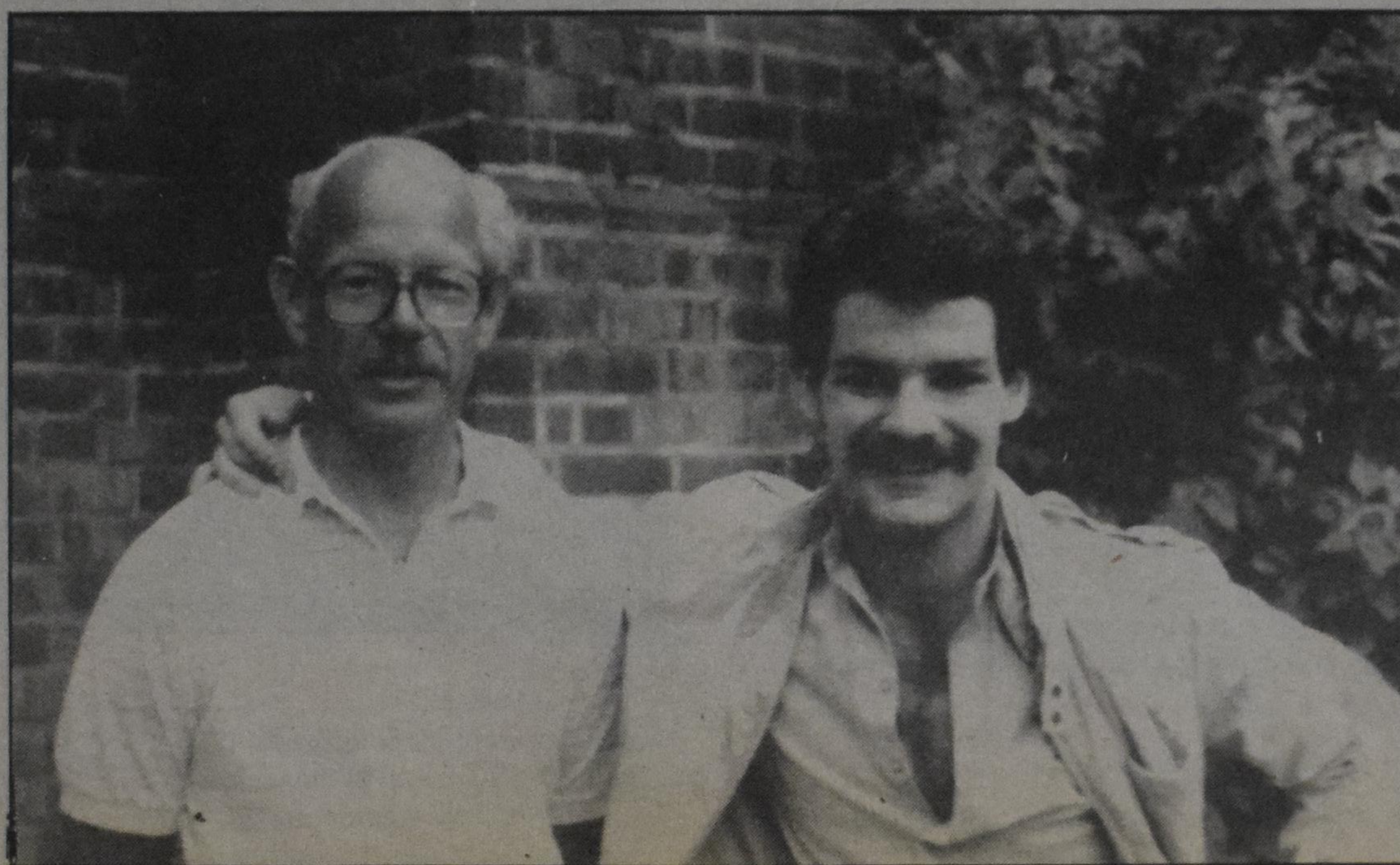
John doesn't quite know. "I have always loved to talk to people," he suggests. "Generally I listen better than I talk. But then he digs a little deeper: 'I feel that it is the command of Christ ... if you did it unto the least of these my brothers, you have done it unto me.'"

More salt needed

According to John, there is a crying need for this kind of ministry. But the churches neglect the work terribly, he says. "People are scared to face these tough characters," he suggests. "It takes a lot of love and patience."

The M2/W2 Report 1984 calls people like John, "the salt of the community." In 1984, over 200 "salty" volunteers from M2/W2 worked in Ontario's prisons. They are making a difference. Seeing that there are some 19 federal and provincial prisons or correctional centres in Ontario, that means an average of 20 people per prison. That may seem like a lot, but if one realizes that the work is man-to-man and woman-to-woman, in other words a one to one ratio, then the need for more volunteers becomes rather obvious.

Harry Knigh, Executive Director of M2/W2, would like to see support for the program increased. Both financial and action support are much appreciated. In 1980 contributions to M2/W2 were received from 35 corporate donors, two charitable foundations, 160 individual donors, 46 church organizations and two government agencies.



John Tjoelker with Ken Archambault

happened to the John/Ken relationship.

From prison to prison

"At first, after I found out that Ken had escaped from Brampton, I thought that it was the end of our acquaintance," recalls John. "But then, one day, the staff at Brampton told me that Ken had been caught and that he was now in Metro West."

So John, who lives in Mississauga, travelled to Metro

church envelope business. It's a specialized field of service. They provide envelopes for more than 1,000 churches of all denominations across Canada. The work keeps him and his wife busy, but John is able to break out one morning or afternoon a week.

The result of John's faithful visits to Ken have been gratifying. Ken got out of prison about two years ago and has never been back in. At age 25, he has his own home and

expected to share your faith, but the emphasis is on the diaconal — trying to help the needy."

John has picked up contact with other prisoners in the mean time. The challenge of building bridges to lonely inmates continues. What motivates a person like John to drive to a correctional institute and pass through several gates and steel doors, in order to spend time with strangers in a not too pleasant environment?

A most amazing fact

Cecil E. Burridge

It is an amazing fact that the God who is love (1 John 4:8) knows we are quite undeserving of His love and loves us anyway. He knows all about you and still loves you. He knows your individual weaknesses, the many evil secrets you keep to yourself, the excuses you make to justify your sinfulness, and yet His love is not diminished in any way.

God knows the human heart. He looks into every nook, corner crevice and part of it and knows what lurks there. He knows how much of your heart holds hypocrisy, of sham, of ignorance, of blasphemy, of downright cussedness. Yet in spite of His knowledge He consistently loves you.

God loves you regardless of your disposition and condition. He loves you though you may have dingy teeth and

cavities, or no teeth at all. He loves you whether you have lovely hands or detergent hands. He loves you even if you never wash away the gray hair, or have no hair. He loves you though you may have iron-poor blood, a midriff bulge, and "ring around the collar."

The Lord knows all about you from the inside out and He still loves you. It is not only the hairdresser who knows for sure — God knows everything. It is an incontestable, important and most amazing fact that God knows all about you and still loves you.

You need to consider that when you stand before the Lord nothing is hidden from Him. He keeps the records and makes no mistakes. Neither the walls of the room nor the darkness of the blackest night can hide your thoughts and activities from God.

This reality, along with the

especially for those who have "ring around the collar"

certain prospect of judgment and eventual consignment to "the lake of fire" for the unsaved should strike terror to the heart. "Can any hide himself in secret places that I shall not see him? saith the Lord" (Jeremiah 23:24). Every person on earth stands guilty and defenceless before God.

What man would want his sins made known to all the world? In effect, at the judgment, that is what will happen to those who have not been forgiven. An inescapable appointment must be kept with the God of Glory and Judgment. There can be no "doctoring" of the record, no misrepresentation of the facts, no acceptable excuses for having sinned. The Lord sees all and knows all about us.

But seeing our sin and knowing our need, God loves us enough to have provided a way of escape. No one need

fear the judgment. By receiving the Saviour we can stand before God cleansed of our sin, justified in His sight, and accepted in Christ.

The very moment we tell God in prayer that we are sorry for our sins and accept His Son as Saviour we become new creatures in Christ (2 Corinthians 5:17). Although we may go through life with all kinds of physical deformities — dull hair, no hair, fallen hair, fallen arches, bad breath, hot breath, "morning after the night before breath" — when we are saved we take on a completely new nature which is part of God's nature.

In this new nature Christians are enabled to live as Christ would have them live. But far more thrilling is the knowledge that the Christian's life will continue forever in heaven. If you want to enjoy living for God in this new nature, be done

with Brand X (the things of this world) and let your sins be washed clean in the blood of the Lamb (God's efficient detergent) and trust implicitly in the substitutionary death of Christ on the Cross. He died for you because "God is love."

This is written with a touch of humor to keep your attention, but to ignore the way of salvation is no joke. One's eternal soul is at stake, which is serious business. You need to take advantage of the amazing fact that God knows all about you and loves you anyway. In spite of your unworthiness, you need to hearken to God's promise: "There is therefore no condemnation to them which are in Christ Jesus" (Romans 8:1).

Cecil E. Burridge is a retired pastor living in Bradford, Ont.

Feature

Liturgical dance: a praying with the bones (3)

A series of four articles on the issue of dancing in a worship setting

Gioia Gehrels

Types of dance

Liturgical dance began back in the Old Testament with the Israelites, God's people. It is mentioned in the New Testament and was a part of the early Christian worship services. Ring and hop dances were done regularly in churches and churchyards throughout the Middle Ages and Renaissance. After the 16th century, three main factors working over several centuries caused liturgical dance to fade out for awhile: 1) Roman Catholic bans on pagan-influenced dancing which was accompanied with drinking and indecencies, 2) The Reformational routing out of the arts in an attempt to stop the church from worshipping saints and to concentrate on biblical teachings, and 3) Rationalism's emphasis on the mind which made the body and dance into potentially evil things.

Through all this the dichotomistic mind/body philosophy was gaining wide-spread influence also with Christians, making them believe that anything bodily was evil, even though their bodies were made in God's image.

Various forms

Continuing into the 20th century, several forms of liturgical dance present themselves. The types of dance described here are simply some useful types put into general categories.

The solo dance prepared and rehearsed ahead of time, is done as part of the flow of the service, usually in front of the congregation. It is similar to the sung solo in some congregations.

The group dance, also prepared and rehearsed ahead of time, is done in the aisles, possibly during a hymn singing or

at the front as an expansion of the solo idea. During both the solo and the group dance, the congregation participates through prayer and praise; they do not detach themselves from it.

Congregational dance or movement allows the entire congregation to participate in simple arm movements, turns, and gestures, while singing a song that does not require holding a book. In smaller congregations there is the option of leaving the pews or seats to form a circle or to progress through the aisles. Congregational dance would largely be done unrehearsed (or rehearsed just prior to the service) and the people would follow a leader(s) who stands up front.

One type of liturgical dance that even the most conservative churches have and don't know it, consists of the congregation's sitting and standing, the minister's formal entrance and exit, the elders' synchronized distributing of the Lord's Supper, and the deacons' timed passing of the collection plates. Watch sometime these precisely executed movements — all carefully co-ordinated and rehearsed. By doing so, they are participating in a ritual, liturgical dance.

Several purposes

These examples of liturgical dance could fit into any part of a worship service. One example is in response to the sermon. Many congregations have a response time or a prayer and share time after the sermon in which a person or group could present a dance which spoke of the same theme as the sermon, or responded to a particular point made in the sermon. Another example of how movements would fit well into a worship service is as prayer. One person



Paul Klee 1879-1940 "The Dancer"

could represent the congregation by dancing a solo prayer in the same way in which the minister represents the congregation in a congregational prayer. Or the entire congregation could participate through movement and song in a communal prayer. Just as a prayer can be spoken or sung, so it can be danced.

A dance depicting a parable or a psalm just read supplements a scripture reading by bringing it alive in a way that words cannot. Just as stained glass cathedral windows were a visual aid to illiterate people in the past, and the props a minister uses occasionally for childrens' time are helpful in illustrating a point, in the same way dancing can be used as an audio-visual aid to help reach into those hearts of ours which sometimes tune-out to words.

Liturgical dance should be introduced only in congregations that are open to learning about it and where, according to the church council, it can be done without disturbance and in an edifying manner. If not, it should not happen ... yet.

Not a performance

It is important that when liturgical dance is first presented, it be done in the context of a worship service as much as possible. Because liturgical dance is integral to a worship service, taken away from that framework it loses something important. Presented at a workshop or meeting, people tend to sit back and evaluate the movements. This is bound to happen with anything "new," but evaluation should not be our primary response to liturgical dancing. Liturgical dance is meant to be used as a tool to lead us to deeper worship.

In much the same vein, whatever type of liturgical dancing is done, it *must* never be a performance or entertainment. This is very important! The dancing is done for God's glory, not the dancer's glory or the congregation's glory. The "special music" taking place in some churches sometimes falls into

this trap. When members play or sing some nice song because they can sing it well, but the piece really has nothing to do with the liturgy built around the preaching of God's Word for that particular Sunday, it becomes a performance or entertainment. Always, the dance, music, poem, play, banner or song must support the theme of the worship service and stress it rather than stand proudly on its own. The whole point of calling it liturgical dance is to emphasize that the dance must fit into the unity of the worship liturgy.

Everything should be done in good order. Paul had to admonish the early Christian church in I Corinthians 14:40 because of their lack of order. It is not for any person or persons to get up in the middle of a service and start a freestyle boogie. That would be like speaking in tongues without using an interpreter. Everything should be well prepared, rehearsed, and worked out with the rest of the liturgy before it can edify the congregation.

How to start

Some suggestions on how liturgical dance could be implemented in a church: One possibility is to have liturgical dance workshops. Another is to have presentations of liturgical dance at congregational meetings. Congregations could also send for a video tape on liturgical dancing made by the Siloam Dancers (a Christian Reformed group based in Toronto) and use it as a discussion starter.

Talking back and forth and giving people a chance to learn about liturgical dancing before it is brought into their services can take away much of the threat that people feel by having dance in the church.

Gioia Gehrels lives in Willowdale, Ont. She is Head of the Siloam Dancers.

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<p>VACATION EXCHANGE We offer: Our home in Emmeloord to use from Sept. 3 to Oct. 5, 1985. We wish: A camper, or car with folding-trailer from Sept. 3 to Sept. 24 to travel from Toronto to Alberta. (Oneway).</p> <p>J. Slomp Hoefbladstraat 13 8302 VM, Emmeloord, Holland Phone 05270-98777</p> <p>CEDARHOLM COTTAGES Cottages on beautiful Kennebec Lake, 85 miles west of Ottawa. Sand beach, good fishing. Treed campsites.</p> <p>R.R.1 Arden, ON K0H 1B0 1-613-335-2058</p> <p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985. Write or phone for brochure. Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer- zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia. * No pets please. R.S. BAKEMA Telephone: (705) 645-2738</p> <p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE</p> <p>Why not advertise in C.C.?</p>	<p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Help Wanted Looking for a single, man to work on a dairy farm. Experience in milking necessary, as well as field work. Call (416) 627-1027 between 7-9 in the evenings.</p> <p>Required: Personable experienced secretary on a part-time basis. May become full-time position. Send resume to: Beginnings Counseling & Adoption Services of Ontario Inc., Suite 414, 1 Young St., Hamilton, ON L8N 1T8. Attention: John Hovius.</p>	<p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p> <p>Help Wanted Grower wanted: Experienced grower for roses and holiday crops. Phone Staalduinen Floral (416) 662-4975.</p> <p>Help Wanted: 2 full-time warehouse persons needed immediately. Duties include: shipping and receiving, driving fork lift, filling inventory. Send resume to TRIPLE C. IMPORTS, 4445 Harvester Rd., Burlington, ON L7L 4X1; (416) 639-8541.</p>	<p>Harold Workman Real Estate Ltd. Clinton, Ont.</p> <p>Dairy: 64 tieup, modern barn, 149 acres. Dairy: 136 acres; cows; quotas, machinery. 100 sow, farrow to finish, 180 acres, choice location. 120 sow setup, 149 acres, raised bungalow. Layer quota, 5,909 on 75 acres. 250 acres, 170 workable, priced to sell. 7 acres, good house, large 1 floor barn, hwy. location. 11 acres, good house, barn setup for sows, hwy. location.</p> <p>Contact: Bill Steenstra (519) 482-3780 Peter Damsma (519) 482-9849</p> <ol style="list-style-type: none">39,000 Chicken broilers, all buildings excellent condition.25,000 Chicken Broilers, excellent 4 bdrm. home, barns in good condition, 20 acres garden land.14,000 Chicken Broilers, 100 acres land, barns average condition, no house. Ideal for person who is looking to expand present operation.12,000 Cage Layers, nearly new cages, fully automatic, good 3 bdrm. ranch, inground swimming pool.28,000 Layers, 30,000 pullets, egg grading station and wholesale route. All buildings and equipment in excellent condition. A real money maker.2 extra large layer farms, please phone for details.8,000 Broiler Breeders. Very good barn, priced right.140 acres, farrow-to-finish, 350 sows and 6,000 feeders, 24' x 107' sealed silo, 5,800 sq. ft. home, selling under "Power of Sale." Make us an offer.5 acres, farrow-to-finish, 100 sows, 700 feeders, 4 bdrm. home, reduced to \$89,900, with FCC Mortgage at 8 3/8 percent. <p>Keith Miller and Associates Realty Ltd./Realtor Dunnville 416-774-7624 Keith Miller Evenings 416-774-4077</p>

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Please watch deadlines

Each issue of C.C. is dated on a Friday. Display advertising deadline is on the Wednesday (8:30 a.m.) of the preceding week. Classified advertising deadline is on the Thursday (8:30 a.m.) of the preceding week. Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us typewritten or printed copy, but do not use capital letters for the whole text.

Telephone calls

Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

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Stan De Jong,
Manager

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Duties include: reception, typing, and distribution of materials available from ICS. Applicants should have excellent English grammar and spelling skills, good typing skills, a pleasant manner for reception work, and be well organized and able to work somewhat independently. Work begins June 17, 1985.

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Employment Opportunity

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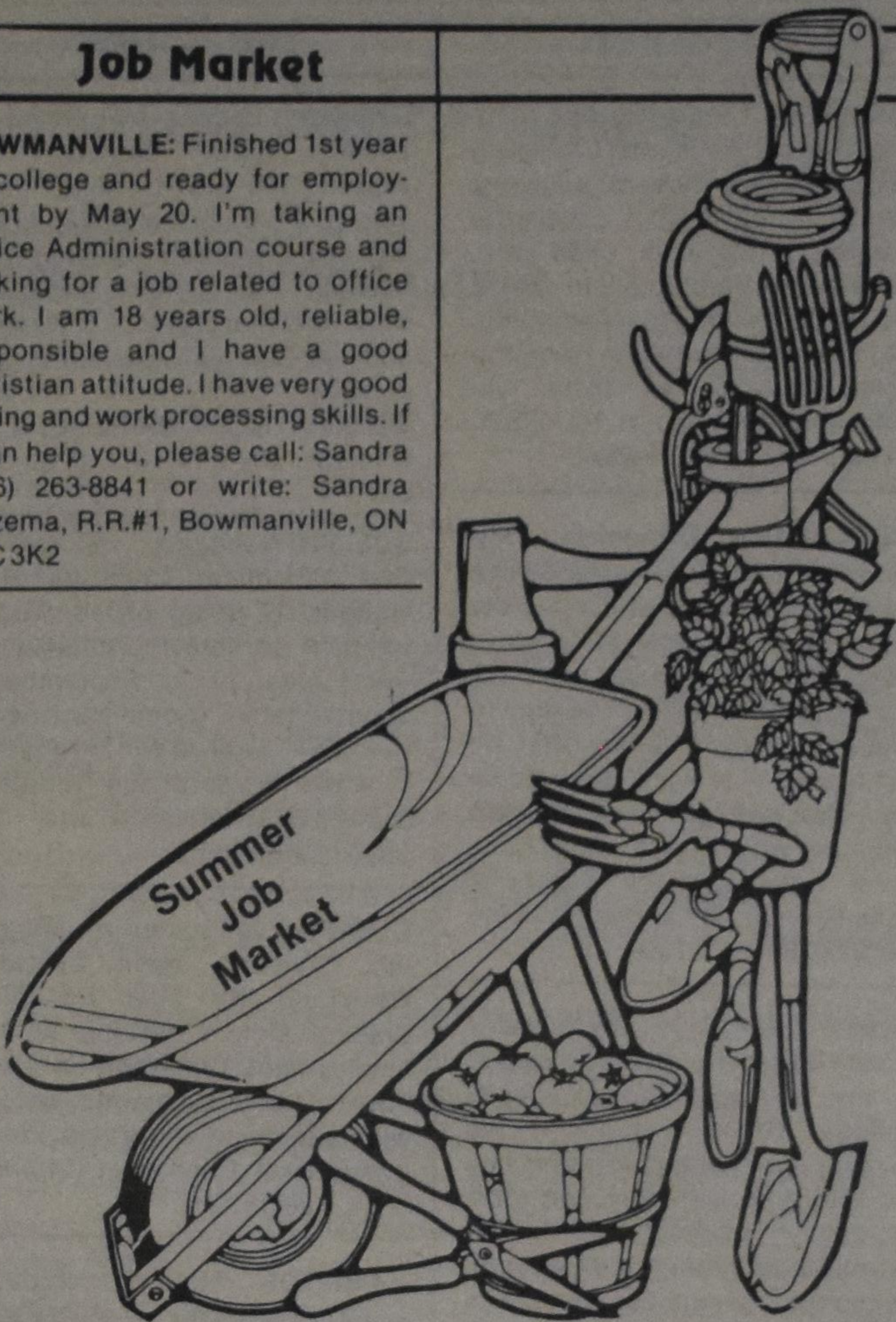
ATHENS: Athens Christian School invites applications for the position of teaching principal for the grades 5-8 for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

BROCKVILLE: John Knox Christian School invites applications for a permanent half-time kindergarten teacher. Please send letters of application, resume and credentials to: Mr. Harold Somers, principal, 136 Pearl St., East, Brockville, ON K6V 1R2 or call (school) 613-345-1101, (home) 613-342-1474

More teachers ads on page 15.

Classifieds

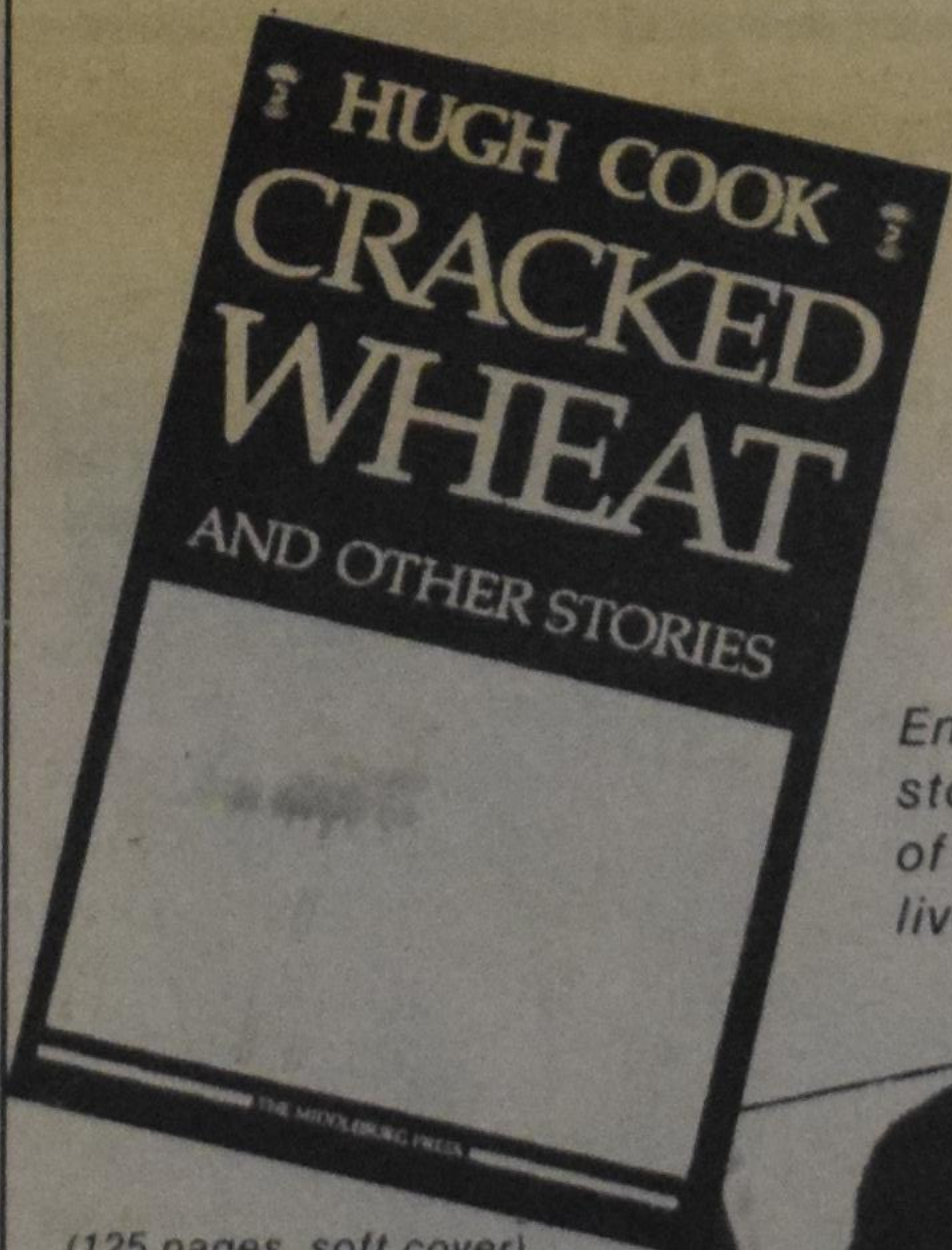
Teachers	Job Market	Job Market	Job Market
<p>CLINTON: Clinton and District Christian School invites applications for a ½ time Kindergarten and ½ time Remedial position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.</p> <p>KINGSTON: Kingston Christian School will have a definite opening for a full-time classroom teacher, combined grade 7 and 8. Ability to teach Math and Science is essential. Some experience in Physical Education would be helpful. Applications and resumes to be sent to Dr. A.J. Looy, principal, Kingston Christian School, 130 Wright Cresc., Kingston, ON K7L 4T9. Telephone: (613) 546-4872.</p> <p>PEMBROKE: Pembroke Chr. School invites applications to fill a position for teaching principal. Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.</p> <p>SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in Geography-Math-Art. Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.</p> <p>SMITHERS: Smithers Christian School is in need of an English and Science teacher for upper elementary for September, 1985. Please apply to Glen Ewald, Box 2117, Smithers, BC V0J 2N0; phone: (604) 847-9833.</p>	<p>ACTON: Male will be 16 in June, seeking summer employment. No prior working experience, would like to work on a horse farm or is willing to do anything else. Please contact Walter at (519) 853-2455 or write Walter Kroezen, 34 Young St., Acton, ON L7J 2G6</p> <p>ACTON: 15-year-old male student attending Toronto District Christian Highschool in Woodbridge is seeking summer employment on farm. Willing to do other types of work. Please call (519) 853-0758 and ask for Anthony Looyenga.</p> <p>BAILIEBORO: I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0</p> <p>BIRMINGHAM, Mich.: 17-year-old male Canadian living in Michigan temporarily and therefore cannot work in the USA. I am college bound and would like summer employment anywhere in Ontario. Experience as contractor-labourer, factory and warehouse worker. References available. Please call collect at (313) 626-7831 or write John Vanderleek, 4724 Walnut Lake Rd., Birmingham, MI 48010.</p> <p>BURLINGTON: I am a 16 going on 17-year-old boy looking for summer employment. I have two years experience working in green-houses and nurseries and am willing to do any work. Please phone Hans Vander Laan at (416) 336-3547.</p>	<p>BOWMANVILLE: Finished 1st year of college and ready for employment by May 20. I'm taking an Office Administration course and looking for a job related to office work. I am 18 years old, reliable, responsible and I have a good Christian attitude. I have very good typing and work processing skills. If I can help you, please call: Sandra (416) 263-8841 or write: Sandra Rozema, R.R.#1, Bowmanville, ON L1C 3K2</p>	<p>CAMBRIDGE: 17-year-old girl is seeking a mother's helper or baby-sitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3</p> <p>CAMBRIDGE: I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7</p> <p>CAMBRIDGE: 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.</p>



More Job Markets on page 16.

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Job Market	Job Market	Job Market	Job Market	Job Market
<p>CLINTON: Hi! I am a university bound student seeking summer employment from June 17 to August 29. I am willing to work anywhere in Southern Ontario. I have typing and office skills as well as experience with housework, dairy cattle, and haying. I am hard-working and reliable and willing to do just about anything. For more information call me at (519) 482-7277 or write to Nellie Roest, R.R.#1, Clinton, ON N0M 1L0</p> <p>CONSECAN: Responsible 16-year-old girl looking for a job on a horse or dairy farm. I am willing to try anything new. I have had experience in handling cows and horses. Please contact Annie Veltman, R.R.#1, Consecan, ON K0K 1T0; (613) 392-4451. Can start June 14, 1985.</p> <p>DRAYTON: Second year Redeemer College student seeking employment immediately. Willing to do anything. Call Sylvia Vanden Hazel at (519) 638-2936.</p> <p>DRAYTON: A 19-year-old Redeemer College student seeks employment for the months of May and June. I have experience working with the mentally handicapped, particularly in music therapy. Call Arlene Heidbuurt at (416) 634-8074 until April 26 or (519) 638-2573 anytime.</p> <p>GUELPH: I'm a young Christian girl seeking a summer job on a farm. I have lived on a farm for 14 years, I am 17 years old, and my name is Annette Aasman. My phone number is 1-519-824-4643 and my address is 11 Neeve St., Guelph, ON N1H 4B8.</p>	<p>HAMILTON: 17-year-old girl, planning to attend Redeemer College in fall, seeks employment. Available June 20 till September 1. Experience in sales, office work, child care, and sewing. Very active in drama and art. I am willing to try anything, but I do prefer a job in the Hamilton region. Write or call Alisha Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.</p> <p>ARDROSSAN, Edmonton: My name is C. Paul Horsman and I'm a grade 12 student at Concordia College. I plan to attend College in the fall so I'm looking for work. I'm a willing worker and will be glad to take whatever you have to offer. Be it only a week or a few days, I'd be more than willing to work. I've done volunteer work over the winter and am a member of the Concordia College choir. My phone numbers are: 922-3301, 477-2954.</p> <p>GRAND RAPIDS: Hi, my name is Susanne Klanert. I am 20 years old, in my second year at Calvin College (Grand Rapids). I am seeking summer employment and am willing to do many odd jobs including babysitting, house-sitting, lifeguarding and teaching swimming. I would like to work in southern Ontario starting June 1. My address is Omega 8, Calvin College, Grand Rapids, MI 49506 USA (616) 957-6587 or 10 Hartford Ave., Toronto, ON M4L 1N9 (416) 694-4008 (after May 27).</p> <p>WELLANDPORT: Beth Ann Douma, age 14, R.R.#3, Wellandport, ON L0R 2J0; 386-6765. Experienced in babysitting. Type of work preferred: babysitting, light housework or other.</p>	<p>GRIMSBY: Second-year university social work student, 22, experienced with child care, elderly, mentally handicapped and has skills related to helping field. Seeking employment in social work field starting May 6. Resume and references available. Will consider other work. Contact Elizabeth Ophof, 254 Ridge Rd., E., Grimsby, ON L3M 4E7; (416) 945-8281.</p> <p>GUELPH: Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.</p> <p>GUELPH: 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.</p> <p>HAMILTON: Mature, competent grade 11 student of a Christian high school seeks summer employment. Has special abilities in mathematics, computer skills and word processing. Willing to do any kind of work anywhere in Ontario. If interested, write or call Terry Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.</p>	<p>HAMILTON: Redeemer College student, 18, needs work from May till August. Two years retail sales experience with ability to do cashier work, but willing to do any work. Contact Karin Cook at 416-388-1668.</p> <p>HAMILTON: Hardworking and ambitious second year Christian college student is looking for work anywhere in Southern Ontario (preferably the Hamilton area). I have experience in a retail store (2 years), office, painting and baby-sitting. I am willing to do any type of work. Phone Marica Mostert at (416) 389-6057.</p> <p>LUCKNOW: 16-year-old girl seeking summer employment, mid-June to September. Experienced in babysitting, housecleaning and gardening. Call: (519) 529-7603 or write: Irene Brink, R.R.#6, Goderich, ON N7A 3Y3.</p> <p>MOOREFIELD: I am a 17-year-old high school graduate seeking summer employment. I will be available from the end of June till the end of August. Have some experience as mothers helper and working on the farm. I am willing, however, to try anything. Write or call Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K9; (519) 638-2936.</p> <p>NORTH YORK: I am a 17-year-old female from North York who is looking for a summer job. I am available from July 1 to Labour Day. I have had plenty of baby-sitting experience as well as experience working at an amusement park. I speak some French, and a little bit of Dutch. I have some musical skills and can type adequately well. I'm willing to do any kind of work. Please contact Emily Peetoom, 74 Fontainebleau Dr., North York, ON M2M 1N9; (416) 223-4427.</p> <p>OSHAWA: Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1</p> <p>OWEN SOUND: I'm a 16-year-old girl seeking summer employment in the Woodstock or surrounding area. I have worked on a nursery farm, I have cleaned houses and cared for many children. I'm willing to learn any other kind of work offered to me. I'm available anytime after June 15 till August 31. You can write me: Wendy Kapteyn, R.R.#2, Annan, ON N0H 1B0 or call me at 1-519-376-2053.</p> <p>PETERBOROUGH-Millbrook: Responsible, 21-year-old female seeks work in any of several types of jobs. Can paint, waitress, communicate well with people, and has years of experience in caring for children, among other things. Has just finished third year of university and needs job to further education in fall. For more information call Rosalinde at (705) 932-2953 or write Rosalinde Heeringa, R.R.#1, Fraserville, ON K0L 1V0</p> <p>ST. CATHARINES: I am a 16-year-old Christian High School student; have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call: (416) 937-6046, evenings.</p>	<p>ST. CATHARINES: Almost 17 years old, Chr. High School student is looking for summer job on dairy farm. Has experience. Please call Dennis at 416-935-9014.</p> <p>ST. CATHARINES: 14-year-old boy would like to work the months of July and August. Anything in greenhouse work, lawns or chores around the house in St. Catharines. Phone (416) 935-1020.</p> <p>ST. CATHARINES: I am a 17-year-old Christian male who has experience in automechanics, electricity and landscaping. I am looking for summer employment for the months of July and August. If you would like to hire me please call: (416) 685-9240.</p> <p>ST. CATHARINES: I am a 15-year-old Christian high school student, have some experience working on a dairy farm. I would like to work on a farm in the months of July and Aug. If you would like to hire me call (416) 937-3672, anytime. Ask for Dave.</p> <p>SARNIA: Hi! my name is Sandra de Blik. I'm 18 years old and plan to attend Calvin College this Fall, with the goal of obtaining a degree in Music and French. I have four years experience teaching music lessons and I would like to find a job tutoring for the Summer. Available June 1, please call me at (519) 336-2010.</p> <p>SARNIA: Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 Donalds Dr., Sarnia, ON N7T 7H6.</p> <p>SHEDDEN: Male, 16 years old, seeking summer employment on a farm, with a possible need of accommodations. Has previous farm experience from living on parents' farm, general licence and can drive anything. Please call anytime at (519) 764-2268.</p> <p>SMITHVILLE: I am an 18-year-old looking for a summer job. Willing to do any kind of work. Please call: Cindy Nienhuis (416) 957-3445.</p> <p>STRATFORD: Hard working 14 year old student would like summer employment on farm in Stratford area. Experience pigs, cage layers, broilers. Willing to learn. Loves farms. Please call Mark Frankruyter (519) 271-6038 or write: 154 Strachan St., Stratford, Ont. Long distance call collect.</p> <p>TORONTO: Kind, dependable, 16-year-old girl looking for summer employment in Toronto area. July and August. Interested in office work, store, child care or landscaping. Willing to learn and gain experience. Please contact Alisa Praamsma, 27 Dittmer Cr., Ont.; 741-4912.</p> <p>WINGHAM: 18-year-old girl looking for a summer job. Have always lived on dairy farm. Can drive tractor. Likes looking after children. For further information contact Liz Versteeg, R.R.#2, Wingham, ON N0G 2W0. Phone (519) 357-2009.</p> <p>WOODSTOCK: 18-year-old female seeking employment in accounting or similar work. Will be starting college for accounting in the fall. Willing to move. Contact Rosemary Alblas, R.R.#5, Woodstock, ON N4S 7V9 or call 1-519-467-5452.</p>

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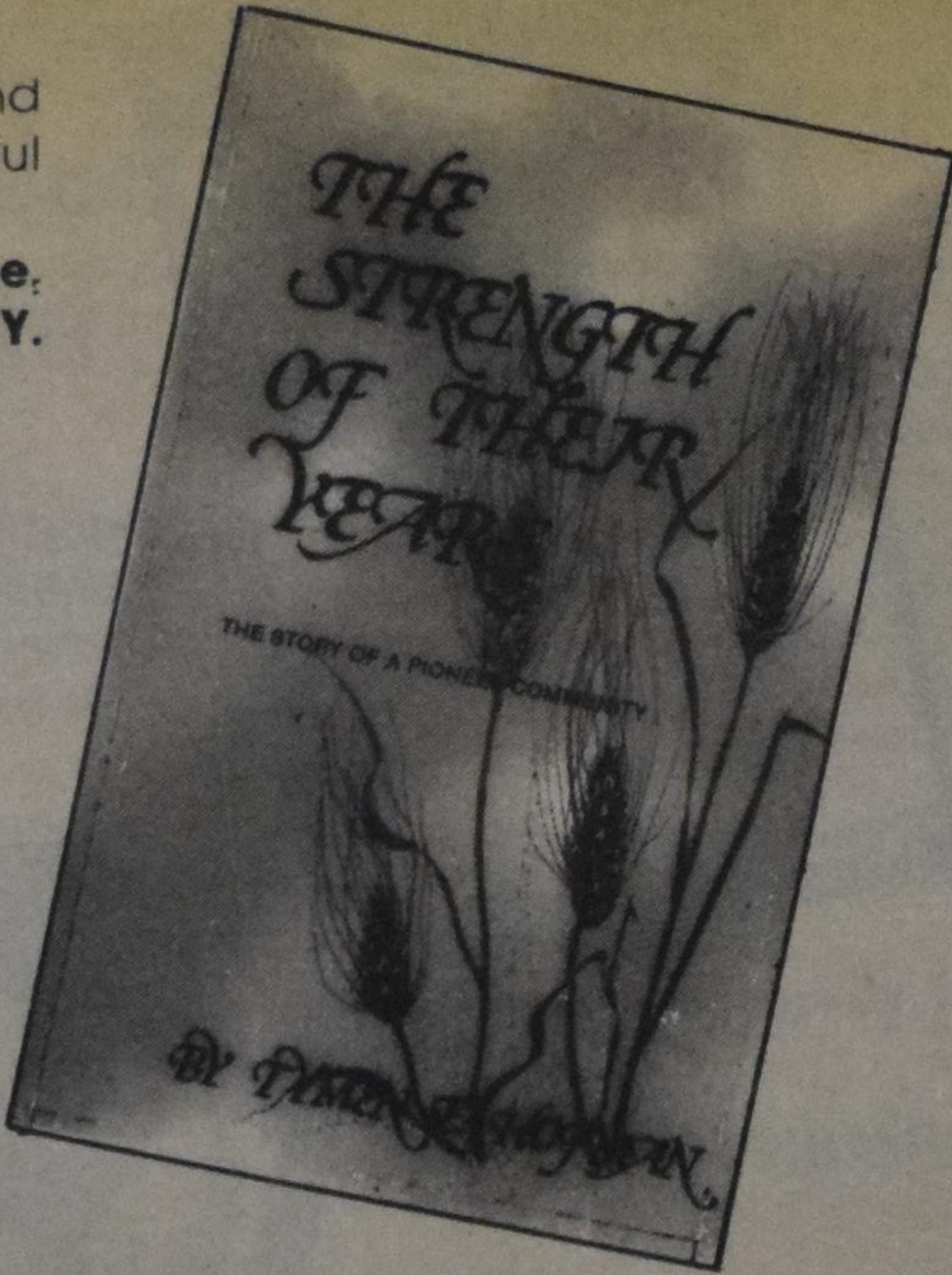
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Events

CALENDAR of events

June 4	Special meeting in the Strathroy East CRC, Strathroy , Ont., at 8 p.m. Speakers: Dr. H. Evan Runner on: "Direction of the Christian Reformed Church" and Dr. Mark VanderHart.
June 5	"Hollandse Dag" will be held for the sixth time in the First CRC, Kingston , Ont. Lunches are \$2.00. For info. call Mrs. Bylsma 386-3754.
June 7-8	"The Creation as Cosmos," a two-day seminar featuring the Fellows of Calvin College's Center for Christian Scholarship at the I.C.S., 229 College St., Toronto , Ont. For info. phone (416) 979-2331.
June 11	"Hollandse Dag" in Victoria in the First CRC, Victoria , BC.
June 12	"Hollandse Dag" in Moorefield Park , at 10 a.m. Speaker: Rev. Harry VanderWindt. Take lunch along.
June 22	13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, Rockwood , Ont.
July 1-19	Summer Courses at Redeemer College, 467 Beach Blvd., Hamilton , Ont. Sponsored in cooperation with OACS and Calvin College. For info. phone (416) 549-8024.
July 6-13	Summerfest at Calvin College, Grand Rapids , MI. A learning vacation for singles, couples, families, young and old. For info. contact the Alumni Office at Calvin College (616) 957-6000.
July 20	"Hollandse Dag" in the Westmount CRC, Strathroy , Ont. Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
Aug. 4-6	Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in Neerlandia , Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
Aug. 5-24	Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., Willowdale , Ont. Sponsored with IVCF. For info. phone (416) 226-6380.
Aug. 10-20	Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, Grand Rapids , MI (phone 616-458-0404, Ext. 13).
Sept. 17-24	Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
Oct. 12-14	25th Anniversary of Athens Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
Oct. 14-20	Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from Toronto and Hamilton , Ont. For info. contact (416) 529-7163.

Next issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Pre-May 31	Tues. May 28	Thurs. May 23-8:30a.m.	Wed. May 22-8:30a.m.
Fri. June 7	Tues. June 4	Thurs. May 30-8:30a.m.	Wed. May 29-8:30a.m.
Fri. June 14	Tues. June 11	Thurs. June 6-8:30a.m.	Wed. June 5-8:30a.m.

Kuyper's Kapers

YOU CERTAINLY HAVE NOBLE GOALS, ABRAHAM. I WISH I COULD HELP YOU ACHIEVE THEM



BUT I DON'T HAVE A GREAT INFLUENCE ON BRIAN'S DECISIONS; THE PEOPLE DO. BRIAN IS REALLY A SERVANT OF THE PEOPLE



I UNDERSTAND MILA. I, TOO, AM A SERVANT OF THE PEOPLE, BUT THE PEOPLE ARE OFTEN WRONG. THEIR DESIRES CAN BE DETRIMENTAL TO THEMSELVES AND TO SOCIETY



CANADIANS NEED TO HAVE GOOD THINGS DONE TO THEM AGAINST THEIR WILL

I UNDERSTAND PERFECTLY... I'M A MOTHER



Cinema Summaries

Marian Van Til

Just One of the Guys

Rated Parental Guidance

Just One of the Guys is very different than its sexually provocative advertising posters suggest.

At a large southern California high school, Terri Griffith is a journalism student who has a crack at winning a writing competition and a summer job with her city's major newspaper. She wants that more than anything. But she loses — she thinks, because she's a girl. (Her teacher is impressed with her skills but says her stories are boring.)

Terri embarks on an ingenious and crazy plan to get a second chance at the competition. She borrows her brother's clothes, cuts her hair, and moves to a cross-town school — as a boy. (Her parents are away for a few weeks, a necessary ploy to make the plot work.)

The rest of the film centres on the humorous perils Terri (Terry) encounters while trying to hide her real sex and identity, and the lessons she learns from the experience. The Yentl-like relationships that develop are handled with taste.

The minor characters are a bonus. They are surprisingly three-dimensional, a wonderful offbeat menagerie: there is the inseparable pair who act and dress like outer space aliens; the studious kid who leads a pet lizard on a leash and lets other scaly critters sleep in his pockets; the "golden boy" (goodlooking, rich, popular) who thinks life owes him star treatment; his fawning girlfriend who gradually asserts her annoyance at his arrogance and cruelty; Terri's macho, college-age boyfriend who relegates her journalism interest to a nice hobby she won't need after she marries him. These are offset by a background of "normal" teenage students.

A major character and foil for Terri is her sex-obsessed 16-year-old brother, Buddy. He has a girls-are-toys attitude toward which she shows her disgust. Buddy is an exaggerated symbol of the chauvinistic adult male attitudes which make Terri's identity switch necessary in the first place.

Terri finds out, however, that her own worst enemy is herself. She was boring; as a young woman she hasn't sought the kinds of enriching experiences which causes personal growth and which will allow her to be *really good* at the career for which she is preparing.

Just One of the Guys is not a profound film. It wants its audience to have a good time. Nor is it lighthearted "feminist propaganda." (In fact at the last moment it inexplicably reverts to a boy-and-girl-drive-off-into-the-sunset-in-her-car (he's driving) scene.

What it does do is jovially examine a concern important to many women, young and old, Christian and non-Christian: being afforded the respect they deserve as *people* and co-workers with men, and ample and equal opportunity for development of talents which we know are bestowed by God.

Some may insist on calling that "feminism." I call it a glimpse of a biblical principle in the midst of an admittedly secular film. Some vulgar language.

Recommended for discussion.

Let's Play Chess

by Pete Layer

THE MARCH LADDER

Contestants	Problems:	#1040	#1041	#1042	#1043	Sub.	Prev.	Total
	Points:	3	2	3	2	10	Total	
G. Bloemendal (III)		0	2	3	2	7	72	79
W.L. Boer		3	0	3	2	8	22	30
K. Amsinga (X)		3	2	3	2	10	(93)	10
J. Wilms (VIII)		3	2	3	2	10	(92)	10
P.W. Lamain (I)		3	Game only			3	(91)	3

Comments

Last month's prize winners scored perfect again this month. Keep it up! The problems were easier to solve than I thought due to the excellent analytical talent among the solvers. The solutions with some additional comments are shown below.

Solutions to the March problems

#1040 (Game Position) 1. K-B5, P-N5; 2. B-N3, P-R5; 3. K-B4, Px B; 4. Px P, K-R7; 5. Kx P and White has a won ending.

IF, 1. K-B3?, P-N5 ch., 2. K-B2, P-R5; 3. B-B4, P-N6 ch., 4. Bx P, Px B; 5. Px P, K-N5; 6. K-N2, K-N4! and Black has the opposition drawing.

#1041 (Martin) Key: 1. R-N5 threat; 2. P-R8/Q or B mate.

Try: 1. P-R8/Q?, Q-Q4 or B-N3; 2. No mate.

#1042 (Speckmann) Key: 1. P-QR4, threat; 2. R-QR3 and 3. R-R1 mate.

Variations: 1. -, N-B5 or B3; 2. Rx N and 3. R-B1 mate

1. -, N-N6; 2. Px N and 3. R-B1 mate

#1043 (Kisis) Key: 1. N-K4 threat; 2. Q-K5 or R-R6 mate.

Ministry Bringing the Gospel to life

The Wycliffe Handbook of Preaching and Preachers, Warren W. Wiersbe and Lloyd M. Perry, Moody Press, Chicago, Ill., 1984; Distributed in Canada by M.R. Mitchell, Family Books Ltd., Willowdale, Ont.; hc., 325 pp., \$25.65. Rev. Johan D. Tangelder, Strathroy, Ont.

Preaching has fallen into hard times. Preachers have to compete with the mass media, and the saturating of the mind with disturbing and unsettled social and religious views of millions of people. Of the twentieth century period of preaching, the authors claim that it has placed a premium on popular approaches to preaching. And they comment, "Much of the preaching has been of poor quality and not established on a scriptural foundation."

How important is preaching? Whenever the Church has made substantial progress, great preaching has led the way. Historically, whenever preaching has declined, the Christian faith has become stagnant. The Reformation represents some of the best and the most powerful preaching of all times. Ulrich Zwingli, Martin Luther, John Calvin and John Knox were all very powerful and effective preachers.

What is good preaching? Many methods have been used. In four parts the authors discuss the chronological perspective (a historical survey of the art of preaching from the apostolic times to the present), a rhetorical perspective, a biographical perspective (capsule biographies of great preachers) and an illustrational perspective (how to use biographical illustrations and anecdotes effectively from the lives of great preachers). There are no short cuts to good preaching. It takes time for intensive study and a burning zeal for the Gospel. And one of the suggested ways to stay fresh in the pulpit is the reading of sermons of the great preachers of past and present.

This handbook gives an excellent survey of homiletical practices, encourages the preacher to keep going and use his talents to bring the Gospel of Life.

If you need summer help... check our Summer Job Market listings.

Dutch

Verhaal over drie steden

Het was een grotere schok om van Victoria, BC naar Winnipeg te verhuizen dan van Teheran naar Winnipeg, aldus schrijft Nasser Shojania in het hieronder volgende verhaal, waarmee hij de eerste prijs heeft behaald in de door Canadian Scene uitgeschreven wedstrijd voor etnische lezers (Vertaald vanuit het Engels).

Nasser Shojania

(Canadian Scene) — Ik was al een volwassen man toen ik van het oproerige Teheran verhuisde naar winderig Winnipeg. Tien jaar later verhuisde ik met mijn vrouw en mijn jongens naar Victoria. En

hier wonen wij nu al weer zo lang dat de jonge boompjes in onze achtertuin uitgegroeid zijn tot sterke eiken. En wij zien onszelf als Canadezen, ja zelfs als 'Victorianen.'

Toch was het voor ons niet zo'n grote schok toen wij van

Teheran naar Winnipeg verhuisden als van Winnipeg naar Victoria.

De verandering in klimaat was bijvoorbeeld veel minder erg dan ik had verwacht. Eén van mijn broers die juist teruggekomen was van de prairies zei: 'Ze hebben daar twee seizoenen: Juli en winter.' Ik verhuisde dus met een nogal ontmoedigende weersverwachting. Ik overleefde echter de verblindende en beruchte sneeuwstorm van 1966 en mijn eerste en voor Canada de koudste winter in de

geschiedenis. Toch was het weer veel beter dan ik had verwacht. De winters waren korter dan ik had verwacht en binnenshuis en in ondergrondse verbindingen was het juist weer warmer dan ik had gedacht. Geen wonder dat mijn broer me niet goed kon vertellen wat voor soort kleren ik mee diende te nemen. Voor buiten was niets warm genoeg, maar voor binnenshuis was alles te warm. In feite had ik meer last van de muggen gedurende de warme korte zomers dan van de lengte en de

temperatuur van de winters.

Vergeleken met het vlakke en onderbevolkte Winnipeg lijkt Teheran wel een zee van mensen tussen een mengmoes van oude en nieuwe gebouwen, gescheiden van de Kaspische Zee door een keten van naakte met sneeuw bedekte bergen. In Winnipeg zie ik rechte lijnen en open ruimten: Teheran lijkt drie-dimensionaal, vol met muren en poorten. Ik kreeg al gauw respect voor de verkeerslijnen op de straten en verkeerswegen in Winnipeg. In

Vervolg op pagina 19...

Een Slapende Reus slank gebleven!

Bill, voorheen Presbyteriaan en winkelier, nu Gereformeerd en gepensioneerd, komt goed op gang als hij de kerk van mijn zoons en dochters in Canada onder de loupe neemt. Als nieuwkomer ziet hij scherp, en hij steekt zijn mening onder geen stoelen of banken. Wat dat betreft zou hij een Hollander kunnen zijn.

Toch is hij mild in zijn oordeel, en deze eigenschap zou ons heus niet misstaan. Misschien dat enige jaren lidmaatschap in de school der vrijmetselarij ook ons een duwtje in de goede richting zou kunnen geven. Want daar heeft Bill zijn mildheid geleerd. Maar wij doen niet aan de vrijmetselarij. Wel hebben we alle vrijheid een hecht gebouw des geloofs te metselen, waarvan tolerantie een draagbalk vermag te zijn.

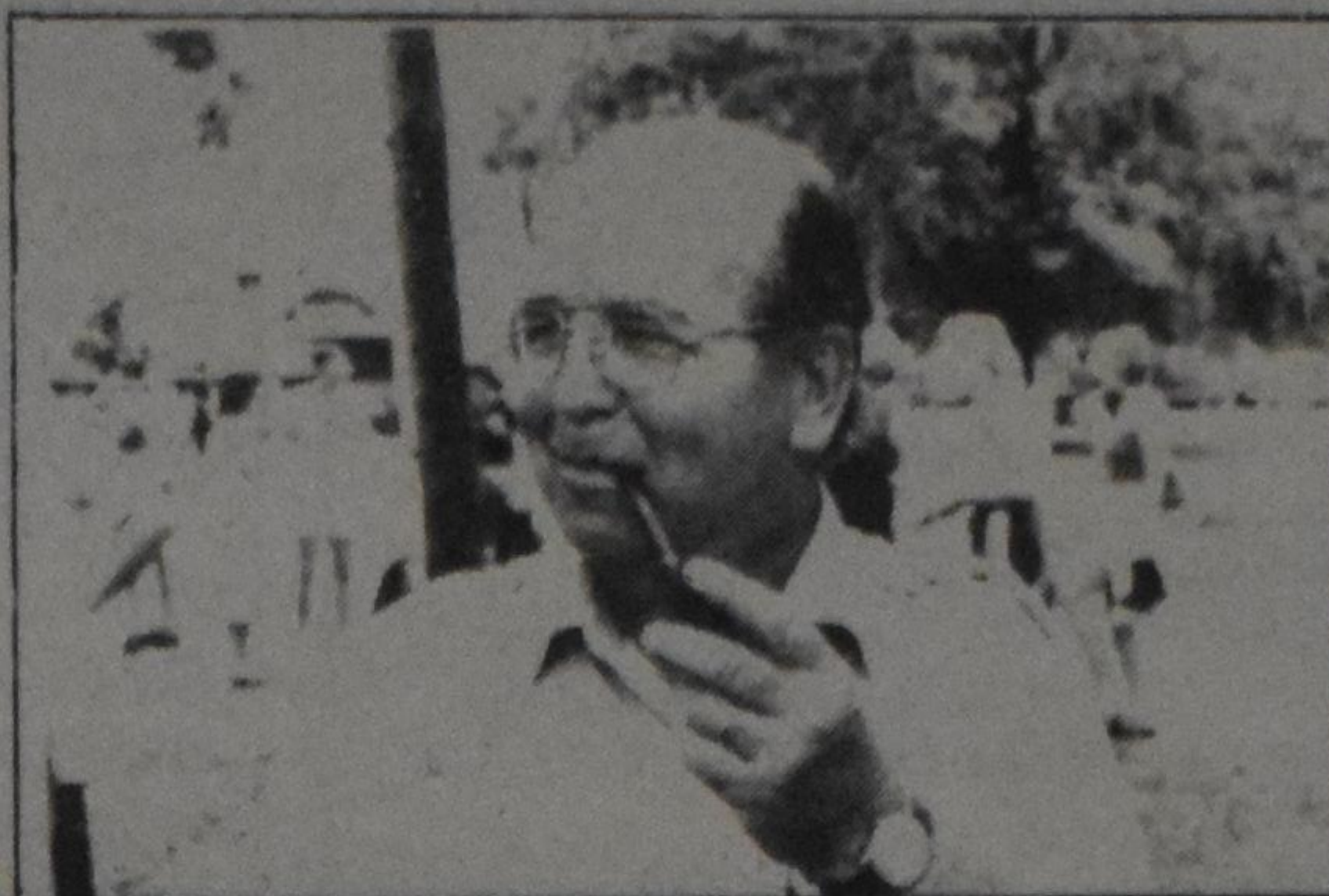
Maar ik begin al weer te preken, laat ik liever Bill weer het woord geven. En als u misschien neiging zou voelen uzelf of uw kerk op de schouder te kloppen, of van ellende uw borstkas te rammeien, bedenk dan wel dat Bill's visie niet de enige is ...

Zo zegt Bill onder meer: Beste John, de C.R.C. is door Billy Graham een

'slapende reus' genoemd. Maar dat is al weer een tiental jaren geleden. Op het ogenblik zou ik de kerk waar ik me nu zo heerlijk thuisvoel een 'sluimerende reus' willen noemen. En dat zeker niet omdat ik er lid van geworden ben, hoor! Men heeft mij verteld, en natuurlijk heb ik dit zelf gedurende de laatste twee jaren meegemaakt, dat er in die tien jaren iets gaande geraakt is ...

Nu kun je op twee manieren sluimeren. Het kan een preludium zijn van een diepe, droomloze slaap. Maar je kunt ook sluimeren als een nachtwacht die bij het minste geruis klaarwakker opspringt. Ik krijg momenteel het gevoel dat de C.R.C. op die manier een dutje doet. Ze ligt op de wijze van 'nog even slapen, nog even sluimeren, nog even liggen met gevouwen handen' op de springplank om weldra gracieus, maar toch krachtig, in het troebele water van een duistere wereld te duiken. Ze is als mijn vrouw zaliger, die kon zitten breien en sluimeren, maar ik hoefde enkel 'koffie' te fluisteren, of ze vloog naar de keuken. De slapende reus is een sluimerende reus geworden, en weinigen hebben precies vernomen hoe dat proces zich heeft voltrokken. Ik heb daar zo mijn eigen mening over.

Als jij en ik beiden weten dat de springvaardigheid van een kerk getoetst kan worden aan het al of niet een



Van Halsema's Onthullingen (1)

'Woord voor de Wereld' te hebben, dan kan ik je vertellen dat omstreeks het jaar 1973 de deur op een kiertje open ging. "Key '73" werd die beweging genoemd. C.R.C. kerkleden zwijgen nu ietwat beschaamd daarover, en misschien daarom had ik er niets over gehoord tijdens mijn Zondagse koffie visites. Ik zou er nog niets van geweten hebben, had ik het "Key '73" boekje niet in een boekenkast van één mijner gastheren gevonden. Tjonge John, ik heb het in één adem gelezen. Wat een gedegen, prachtig boekje! Ik las dat er toch heus wel andere manieren zijn een buitenstaander de kerk in te krijgen, dan door een begrafenisdienst.

Omtrent 1973 werden er "Key '73" conferenties gehouden en sommige kerkleden werden flink enthousiast. Nu zou dan eindelijk de tijd arriveren dat de sleutel de kerkdeuren zou openen zodat kerkleden met blijde blik en laaiend enthousiasme God's Woord de wereld in gingen dragen. Even richtte de slapende reus zijn kop op, om daarna verschromt weer het hoofd neder te leggen op het kussen van zijn eigenge-maakte bed. Jammer!

Intussen was de slapende reus wel wat mollig geworden. Dat krijg je natuurlijk als je onder het slapen door stevig gevoed wordt en dat voedsel niet in lichaamsenergie omzet. Deze manier van leven gaat echter dwars tegen de werk-ethiek draad van een Nederlander in, zelfs als die Nederlander al jaren in een nieuw land gewoond heeft. Daarom ging men strijdvaardig te werk om die molligheid af te slanken.

Gedurende de laatste tien jaren, waarvan ik natuurlijk maar twee actief meemaakte, gingen de kerkleden uwer kerk flink aan het werk. Met kracht werd de Bijbelstudie voortgezet, vooral door de dames kerkleden. En de 'Young People' trokken lustig van de éne jaarlijkse conferentie naar de andere, en zongen steeds meer niet-Reformatoerische liederen. Waar ze 't spul vandaan halen weet ik niet. Wel mag er op gewezen worden dat de subjectiviteit en het lage muzikale niveau van deze songs wel eens door een synodale commissie van kerkmusici bekeken mag worden. Ik hoorde een gastheer beweren dat Uw nieuwe liedboek deze liederen voorzeker niet

behoorde te bevatten.

Gelukkig kwam er een gróte zaak aan de orde om de gemoederen der kerkleden bezig te houden. Men gaf de slapende reus echt geen kans vadsig te worden.

Afslanken kun je ook op twee maniertjes doen. Je kunt gaan rennen of je kunt je zelf van de zenuwen opvreten. Deze interne opvreterij is voor individuen niet de beste wijze om wat pondjes te verliezen, maar voor een kerkgezelschap wel de aangewezen weg ...

Twee jaar ben ik nu lid van een C.R.C. Twee jaar lang mocht ik versterkt worden door preken die men in geen andere Canadese kerk hoort. Ik heb de gemeenschap der heiligen ondervonden in de kerk en daarbuiten als ik mijn Zondagse visites maakte. Uw volk, meneer van Halsema, is een gelovig volk en leeft dicht bij de Heer. But ... they have internalized their faith (dat kon ik niet vertalen, want ik wist niet wat hij daarmee bedoelde). Elke Zondagsvisite werd er gesproken over de onfeilbaarheid van het Woord des Heren en dat wel in verband met de grote zaak van 'vrouwen in het ambt.' Ik vond deze gesprekken erg interessant en probeerde mijn Presbyteriaanse visie te slijten. Dat werd zeer gewaardeerd, vooral omdat er een zekere analogie bestaat tussen de Gereformeerde Kerk Nederland en de Presbyteriaanse Kerk Canada. Beide kerken hollen vlug bergafwaarts.

Allengs begonnen deze gesprekken me toch wat te vervelen. Ook voelde ik de gezellige huiskamers wat kil worden als er weer over de grote zaak gesproken werd. Gelukkig kregen de kerkleden dat zelf ook in de gaten. Maar ... al met al ... de reus is slank gebleven en dat heeft de kans om van de springplank te duiken zeer vergroot. Ik ben het met mijn dominee eens. Die zei: Nu we weer iets meer normaal kunnen leven, laat ons aan de slag gaan, want nog ligt daar de wereld om veroverd te worden door de genade van Christus ...

Not to be forgotten...

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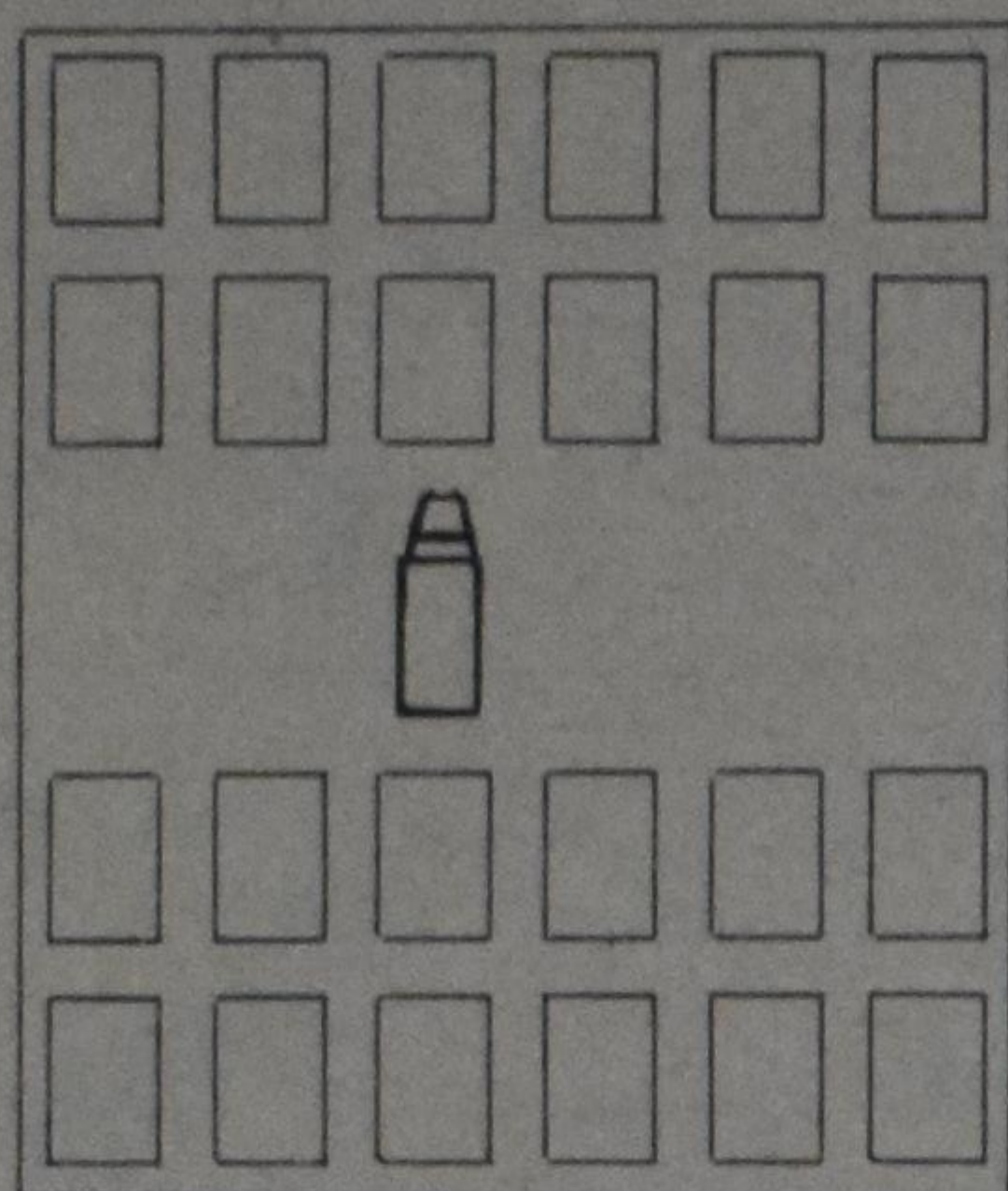
Wat was je meest interessante ervaring als immigrant?

'k Heb al verkapt dat mijn meest interessante ervaring te doen had met m'n werk. Als inleiding daarop vertelde ik de vorige keer dat ik werk gekregen had op een schaverij, waarvan de voorman een mispunt was, die het elke immigrant, maar vooral immigranten van Nederland, zo miserabel mogelijk maakte.

Eerlijkheidshalve moet ik ook zeggen dat hij het niet makkelijk had. De werf, waar het hout allemaal opgestapeld was om te drogen, was eigenlijk veel te klein. Vooral in het voorjaar werd er veel meer aangevoerd dan er verscheept werd, zodat hij een dagelijks probleem had hoe het alles te bergen.

Om enigszins verlichting te geven had het bedrijf een extra stuk land gekocht, bijna een kilometer verder weg. Dit maakte de operatie van het bedrijf natuurlijk niet eenvoudiger. Jim, de voorman, liep elke dag te vloeken en te razen wegens gebrek aan ruimte en de onmogelijkheid om het bedrijf gaande te houden als het hout, wat geschaafd moest worden, een kilometer ver weg gehaald moest worden.

Om u enig idee te geven hoe zo'n werf er uitzag moet ik wel



even gebruik maken van een schets. De stapels hout stonden in rijen. Tussen de rijen was een brede baan waar de vrachtauto door moest om dwars tegen die houtstapels te staan om geladen te worden. Die baan was 12 meter breed. Dan was er een andere rij van houtstapels, waartegen, ruggelings, nog een rij stapels hout stond. Dan weer een baan van 12 meter en dan weer een rij houtstapels.

Iedereen kan zien dat er net zoveel ruimte gebruikt wordt voor de vrachtauto dan voor het stapelen van hout. Dat is natuurlijk niet erg economisch. Maar ja, waar is de oplossing? Hoewel het niet direct mijn verantwoordelijkheid was, vroeg ik me toch wel eens af, wat de oplossing zou kunnen zijn. En op een avond in bed

had ik het ineens! De oplossing was zo eenvoudig dat ik niet kon begrijpen dat daar niet eerder aan gedacht was. Het was als het ei van Columbus.

De volgende dag tijdens m'n werk dacht ik er steeds over of ik misschien iets over het hoofd zag, waardoor mijn plan onmogelijk uit te voeren was, maar ik kon met de beste wil niet ontdekken waarom het niet zou werken. Dus ging ik 's avonds op papier uittekenen hoe ik de oplossing van het probleem zag.

De volgende dag gaf ik mijn schets aan Jim, de voorman en zei: "Is dit niet iets om te overwegen om meer ruimte te krijgen?" Hij keek er twee seconden naar, frommelde het dan in elkaar, gooide het weg en zei: "That does not work!" Hij zei niet waarom het niet werken kon.

Daar ging m'n prachtig idee. Ik was nijdig en dacht: Dan moet hij het zelf maar uitvinden. Tenslotte is het niet mijn probleem. Dus ik probeerde het te vergeten. Maar dat ging niet zo vlot. Hoe meer ik er over nadacht, hoe vaster ik tot de overtuiging kwam, dat het moest kunnen. Daarom ging ik weer aan het werk. Nu nog grondiger.

Op een avond na werktijd



ging ik naar de werf en nam al de maten van het hele terrein. Toen ging ik weer aan het schetsen. Ik schreef er een toelichtende brief bij en zond het geval per post naar het kantoor.

Eerst hoorde ik niets. Er gingen drie weken voorbij, tot ik de bedrijfsleider op de werf tegen het lijf liep. Hij hield me staande en vroeg: "Ben jij de persoon, die dat idee van de reorganisatie van de werf gemaakt hebt?" Toen ik hem bevestigend antwoordde, vroeg hij: "Waar heb je dat eerder gezien?" Ik moest hem vertellen dat dit het eerste houtbedrijf was, dat ik ooit in mijn leven gezien had. Hij liet me gaan met te zeggen dat het een uitstekend idee was en dat het zeker uitgevoerd zou worden.

Het was inmiddels eind juni geworden. Maar er gebeurde niets. Gedurende de zomer werkten we in twee ploegen. Eens op een dag (het was 20 september), toen ik om 2 uur zou beginnen, werd me meegedeeld dat er een ander in mijn plaats genomen was en dat ik niet meer op de werf nodig was! Zomaar, zonder enige reden, werd je op straat gezet! Woedend was ik en ik stapte regelrecht naar het kantoor om mijn hart eens goed te luchten.

Dus, met opgestoken zeil stapte ik binnen en vroeg: "Wat is dat voor een manier om iemand van zijn baan te jagen?" De bedrijfsleider vanuit z'n prive kantoor hoorde mij en riep: "You better come here!" Toen ik tegen hem van wal wilde steken, zei hij: "Sit down, we have to discuss something! I want you to take Jim's job!"

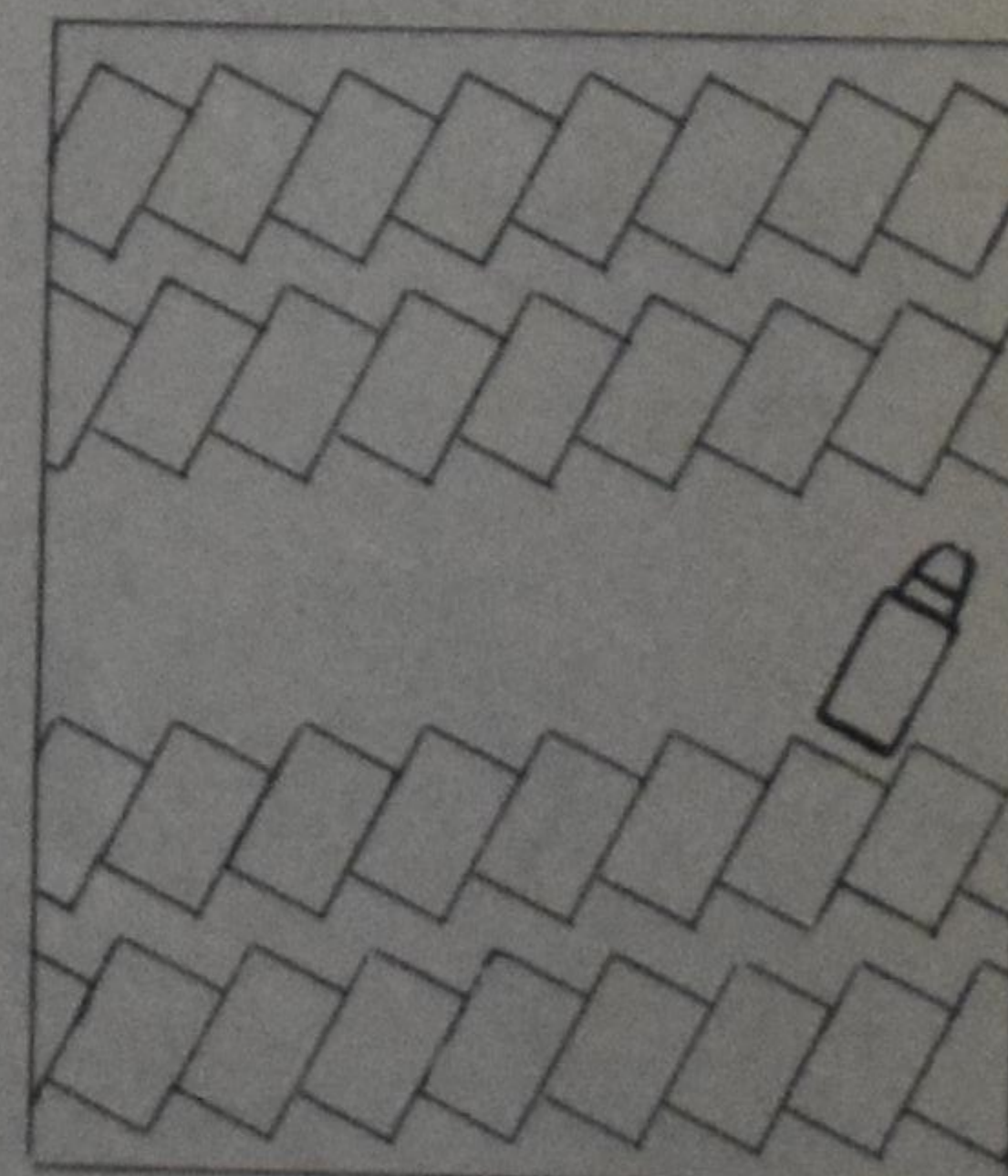
Toen begon het me wel wat te duizelen. Wat? Ik zelf de voorman? Maar dat kon toch immers niet? Wat wist ik van hout af? Ja, in het bos had ik geleerd het onderscheid te zien tussen een "spruce" and een "pine" of een "balsem," maar

in het bos hebben de bomen hun jasje nog aan, maar in een schaverij leken alle planken precies gelijk op elkaar volgens mij. En wat wist ik van "grades over B and better."

Toen ik met mijn bezwaren kwam, zei hij: "Als je leren wilt, dan is er genoeg materiaal om het te leren." 'k Ben nu eerst het meest geïnteresseerd in iemand, die met mensen om kan gaan; iemand die zelfstandig organiseren kan, kortom: iemand, die de schaverij zonder horten en stoten aan de gang kan houden.

Toen ik hem in verbijstering vroeg of hij niet met me mee zou gaan om de werkploeg te vertellen dat ik voortaan de baas was, zei hij heel lakoniek: "Als je mij daarvoor nodig hebt, ben je niet de man die ik denk dat je bent. Vooruit — naar je werk!"

Nu willen mijn lezers natuurlijk wel graag weten wat "M'n ei van Columbus" was. Ik zal het weer met een schetsje verduidelijken. Dat spreekt voor zichzelf. Inplaats van de houtstapels vierkant naast elkaar te plaatsen, zette ik ze zig-zag. Elke houtstapel nam voor zichzelf meer ruimte in, maar het opende de mogelijkheid om de brede baan van 12 meter te versmallen tot ongeveer 3 meter, zodat er veel meer stapels geplaatst konden worden. Inplaats van 43 stapels kon ik er 110 neerzetten.



Kunt u nu begrijpen, dat dit een van mijn meest interessante ervaringen is geweest?

Verhaal over drie steden

... vervolg van pagina 18.

Teheran trok ik me daar niet zo veel van aan. Meestal reed ik midden op straat, met de verkeerslijn ergens onder mijn auto. Maar in Winnipeg zorgde ik er wel voor om netjes tussen de lijnen te rijden. Ik leerde mijn lesje al gauw toen ik bijna een ongeluk veroorzaakte.

In de loop der jaren leerde ik ook dat de open ruimten en de lijnen niet alleen te maken hebben met straten en huizen, maar dat die ook bestaan om de mensen zelf. In Canada raak je elkaar niet aan. In Teheran wel: zelfs de huizen raken elkaar aan. Als je in Canada aan tafel zit reik je niet naar het zoutvatje als dat wat verder weg staat. Je vraagt aan iemand naast je of ze je het even aan willen reiken. Het gebruik van mijn lichaam, mijn armen en mijn vingers moest ik aanpassen aan een nieuwe cultuur. Die onzichtbare lijnen om de mensen maken het ook moeilijk om met iemand te praten over geld, religie of politiek ... Ik ontdekte ook dat om andere dingen gelachen wordt en dat grappen die in de ene cultuur tot uitbundig lachen leiden, in een andere cultuur nauwelijks een glimlach te weeg brengen.

En toen van Winnipeg naar Victoria! Het kwam mij voor dat Winnipeg veel meer een eiland was met die enorme kale vlakten om de stad dan Victoria, dat door water

verwijderd was van het vasteland, maar tegelijkertijd via betrouwbare veer verbindingen dicht bij andere steden lag en eigenlijk toch ook bij de wildernis. Ik had een goede tijd gehad in Winnipeg. Ik vond de mensen warm en vriendelijk en ik beschouwde mijzelf al als een Canadees. Ik realiseerde mij echter niet dat ik in Victoria weer als een immigrant beschouwd zou worden en dezelfde vragen te horen zou krijgen.

In Victoria is alles mooi, groen en nat en — als in Teheran — drie-dimensionaal. Er groeien overal bomen die je gescheiden houden van je buren, je vrienden en de zee.

In Teheran was vriendschap nodig (zo niet verplicht) en in Winnipeg was het gebruikelijk en nuttig. Maar in Victoria is dat zo heel anders. Door de schoonheid van de natuur heb je vriendschap met andere mensen niet zo nodig. Je kunt gaan vissen, windsurfen, wandelen, vogelwachten ... en je voelt je goed, zo helemaal alleen zonder vrienden om je heen.

Als ik 's morgens naar mijn werk ga dan vertel ik mijzelf om om mij heen te kijken en niet aan al die schoonheid te wennen. Ik rij vaak om teneinde meer van de stad en van de omgeving te kunnen zien.

Als ik in de stad loop en ik zie hoe de toeristen genieten van de

stad en mijn vrouw bewonderende blikken toewerpen, dan voel ik me rijk en dan neem ik me opnieuw voor om zomin de stad als mijn vrouw zo maar als vanzelfsprekend te aanvaarden.

Ik hou van deze stad en ik geloof dat wij in de mooiste plaats van de wereld wonen. Ik weet wel dat de stad niet volmaakt is — het is gewoon de beste stad — en het kan moeilijk beter.

Ik mis Winnipeg en ik miste Teheran toen ik in Winnipeg woonde. Nostalgie zal wel altijd blijven bestaan. Zelfs hier denk ik vaak met tederheid terug aan mijn eerste jaren in Victoria toen de kinderen nog klein waren en ik vol bewondering mijn nieuwe omgeving verkende.

En nu ik hier zit op een omgewaaide boom aan het strand van Victoria en de aanruiende golven van de Stille Oceaan aanschouw, nu moet ik denken aan 'menselijke golven' ... soldaten uit Teheran die gewikkeld zijn in een nutteloze en zinloze strijd ... En ik woon hier veilig met mijn drie zonen ... de jongste is 14 en hij is oud genoeg om in die strijd te sterven. Nee! Ik bedank er voor. Ga weg van mij Nostalgie, zo dik zijn de bomen niet!



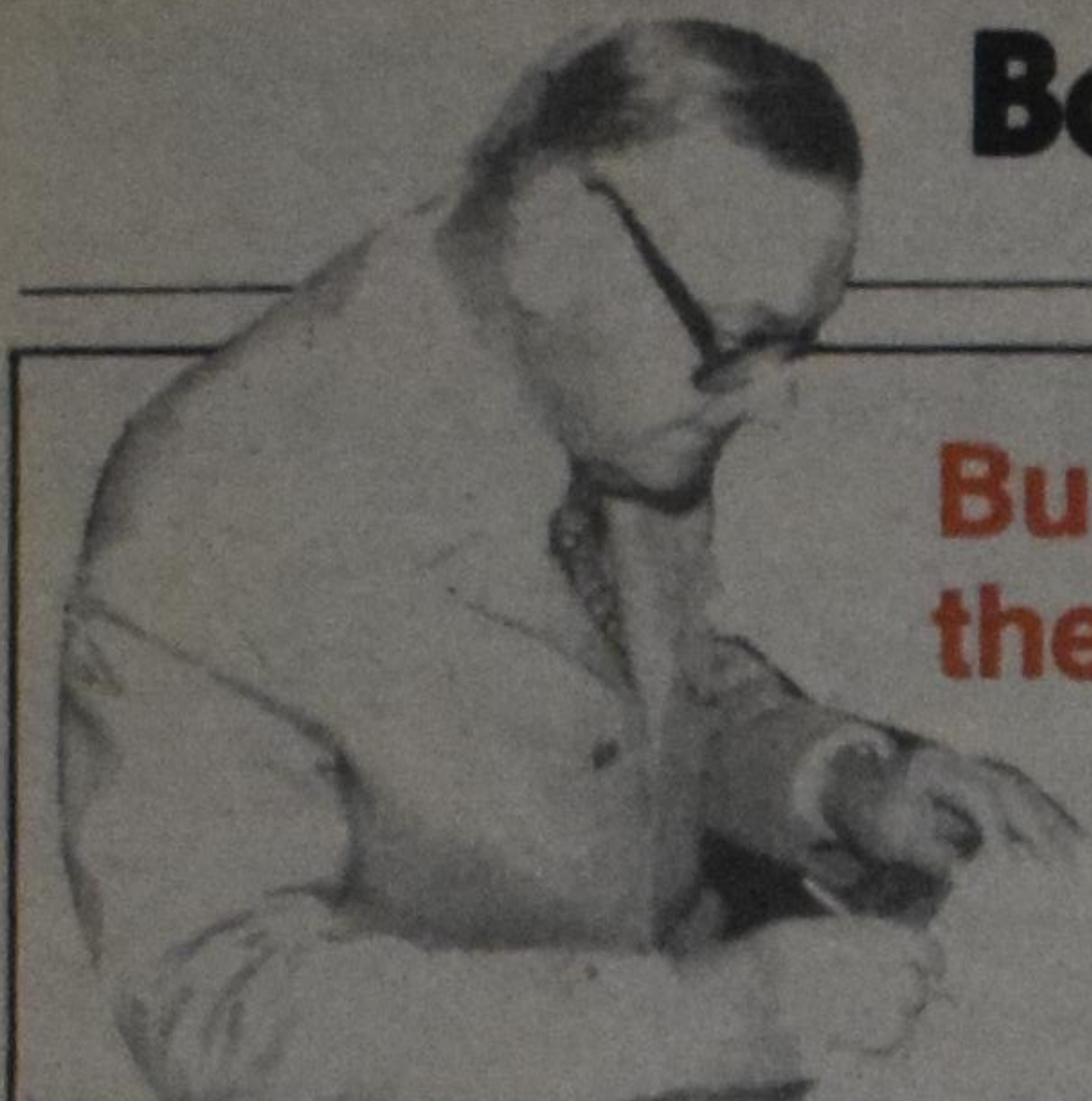
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Books



Building on the Rock

Rev. Henry Van Andel

Take the log out of your own eye

You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Matthew 7:5

Jesus continues to speak about the log in your own eye and the splinter in our brother's eye with one more sentence.

In this sentence there are two things noteworthy. First we must underscore that Jesus used the word "hypocrite," and secondly we must see that Jesus concludes with the radical admonition that we have to begin by taking the log out of our own eyes.

We can only understand both expressions when we again see the Pharisees in the background. Jesus warns His disciples against the hypocrisy of these Jewish leaders. They had a tremendous log in their eyes while criticizing and condemning other people. That log was self-righteousness. Think for a moment of Jesus' parable of the Pharisee and the publican both praying in the temple. The Pharisee condemned the publican, but his own self-righteousness was scandalous.

We must never forget that self-righteousness is one of the major sins in the Christian life. Usually we do not emphasize this as we should. We always underscore sins against the second table of the law and speak of conformity to the world, but do not pay attention to the self-righteousness which many Christians show in their judgments of others.

Tradition-minded people, for instance, can be very self-righteous in their judgment of fellow children of God who want to break with old traditions. And the same is true the other way around.

There have been many splits in the church due to a self-righteous judgment. We must never forget that the pharisee is never entirely dead in our hearts. Self-righteousness is a log which must be taken out of our eyes before we start with the splinter in the eye of our brother.

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World Issues

Questioning American Foreign Policy

America, The Last Domino: U.S. Foreign Policy in Central America Under Reagan, S. Persky, Vancouver, BC, New Star Books, 1984; \$4.95, pb. H.J. Groenewold, Edmonton, Alta.

The author's summary overview of the history of Central America and his succinct account of recent events in that region is a grim reminder of the ongoing human misery and of the deepening despair. Peace is as elusive as ever; justice is held hostage by death squads; and the claims of human dignity and freedom are met with hollow mockery. The callous and wanton destruction of life, of property, of the very fabric of society, has truly made Central America into a killing field.

Who is responsible? Persky points an accusatory finger at the United States for its complicity in the guilt of the various Central American fascist regimes. When Reagan came to power in 1980 he quickly undid Carter's very modest and often inconsistent human rights policy in the

Americas. The Reagan administration is determined that human rights would not interfere with vital American interests. The murder of nuns, priests, agricultural experts and countless victims are seen as minor issues within the larger framework of an American geopolitical strategy: the security and protection of fortress America.

Persky points to the revived and refurbished domino-theory used by the Reagan administration to justify an American presence in Central America. The argument is very simple: Nicaragua fell first, El Salvador is next, to be followed by Honduras, Guatemala, Belize and eventually Mexico itself. The United States, as the last domino, will surely fall if that Red Menace is not checked.

This Red Menace becomes the all-purpose explanation of American policy, making it possible to ignore real socio-economic grievances, unrest and despair. It permits the transformation of Honduras into an armed camp and ensures the choice of El

Salvador as *the* place to hold this worldwide menace at bay. El Salvador is the place where America can win even if it means giving support to fascist regimes. Reagan is determined to resist any changes and to prevent a socialist transformation of Central America.

The American rationale that vital national interests are at stake is merely a rhetorical contention. After all, has the existence of Cuba endangered the United States? If so, why does Reagan not move against Castro? Was not Vietnam at one time *the* place to halt the Red Menace? Must young men die once again for the imagined fears and distorted realities of old men?

Persky's rhetorical questions seek to underscore a serious problem of American foreign policy. He is convinced that American discussion of foreign affairs takes place within an extremely limited political range. This range is limited to a bipartisan acceptance of the values of capitalism and democracy. All other intellectual traditions are completely ignored. American leaders are unwilling to listen to those who favour a political settlement. Such a settlement would lead to some kind of socialism — the triumph of the Red Menace and a defeat for America.

Reagan's solution is indeed very simplistic: more guns, forget the butter! And the killing goes on. It is truly an irony that the American liberal mind, with its glorified revolutionary heritage, is unable to entertain the idea of a justified revolution. Has America forgotten that injustices may be so great as to bring about spontaneous uprisings or rebellions? Can weapons ever triumph over ideas and committed faith?

The author is convinced that the United States should no longer prop up unwanted repressive regimes. Central American countries have the right to solve their domestic problems without any outside interference. Their solutions may well be some form of socialism — democratic or totalitarian — dedicated to improve the lives of people.

It may be easy to dismiss this book as an anti-American diatribe of an admitted socialist. Such a dismissal, however, will not answer the questions raised by Persky. Why is the United States in Central America? What is Reagan's policy? What *should* America's role be? If an arch conservative such as Barry Goldwater is confused about American policy it may well be appropriate to take a careful second look at American involvement in Central America.

Prophecy

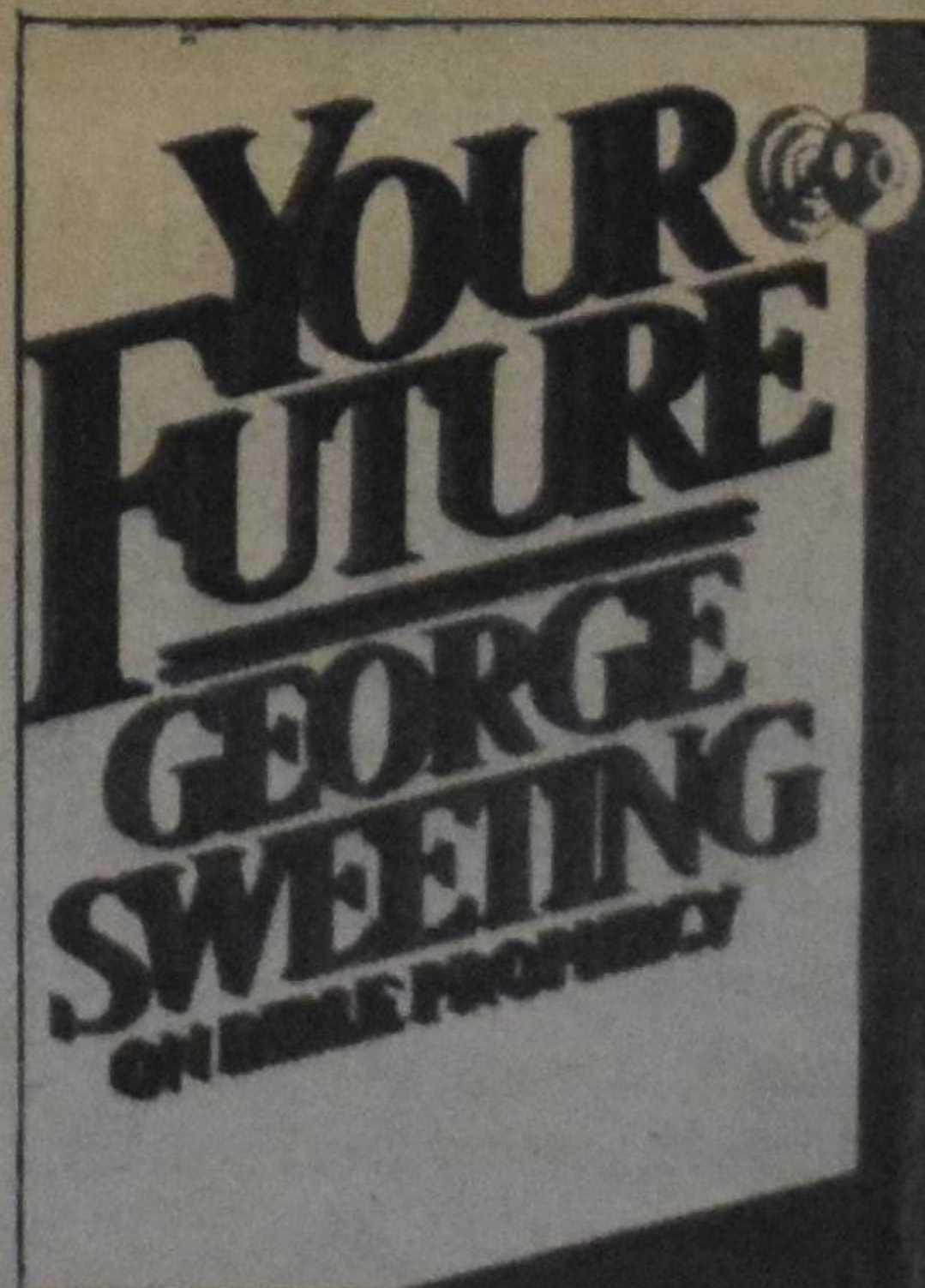
A warm and devotional bent

Your Future, George Sweeting, Moody Press, Chicago, 1984; pp. 91. Ray Metcalfe, Toronto, Ont.

To those who feel that the study of eschatology has little or no bearing on a person's lifestyle, Dr. Sweeting replies, "The study of prophecy is fruitless for those whose only concern is curiosity about the future. It is not merely an academic subject to be digested, categorized, and filed away for later reference. Bible prophecy is full of practical truth and life-changing revelation. The message of the prophetic passages of Scripture is that life is serious business, and the pursuit of God's glory is central to every other issue."

Dedicated to the trustees of Moody Bible Institute and written from the Dispensational perspective, Dr. Sweeting has produced a most enjoyable study.

It is unusual to read a learned text which has a warm, devotional bent. But this is what Dr. Sweeting has done. He will enlighten the reader's



mind while at the same time warm and challenge his heart.

Areas briefly discussed include the following: the millennium, the rapture, apostasy (its nature, course and prevention), rewards, the antichrist, the nation of Israel (past, present and future), death and the resurrection, the millennium and rewards.

All ages and levels of Christian maturity and scholarship will enjoy this book. It would be appropriate as well as a gift to a non-Christian friend who is enquiring into the Christian faith.

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